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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

GEORGE MÜLLER'S ORPHAN HOMES.

BIRTH AND BOYHOOD.

NEARLY sixty years ago, on the 17th September, 1805, at Koppendstadt, in Prussia, George Müller was born. While for years his name has been identified with a remarkable and beneficent movement, and while in his early manhood he became a devoted Christian, it could not be said of him, in a moral or spiritual sense, that "the child was father of the man;" for the days of his childhood and youth were folly and vanity. His father appears to have been destitute of true religious faith or feeling, and leant with a mischievous favouritism towards one son, while stern and unkind to the other. He was in the habit, also, of giving each "much money" (considering their age), *not* that they might spend, but hoard it. Ever and anon he came to examine their stores; and as each had secretly abstracted a portion, and spent it, he was tempted, in order to escape his father's anger, to practise deceit and falsehood.

STUDENT DAYS.

George Müller was destined by his father for the ministry of the Lutheran Church. After a preliminary course of study, he became, in his twentieth year, a student at the University of Halle. But both his heart and his life were evil; and all around utter carelessness and irreligiousness prevailed. "At that time," he tells us, "Halle was frequented by 1260 students, about 900 of whom studied divinity; all of which 900 were allowed to preach, although I have reason to believe that not one of them feared the Lord." He himself, also, as a professed student of divinity, had the liberty and right of preaching in the pulpits of the Lutheran Establishment. "But," he says, "I was truly unhappy, and as far from God as ever." He had, indeed, made resolutions to change his course of life, for two reasons: first, because without it he thought no parish would choose him as a pastor; and, secondly, that without a good and considerable knowledge of divinity, he should never have a *good* living. But these selfish resolves were speedily

overborne by fresh temptations. He was without any friend to advise and exhort him; and there was no one to set before him the portraiture of a living and genuine piety. "I never met with a person who told me that he meant, by the help of God, to live according to the Holy Scriptures. In short, I had not the least idea that there were any persons really different from myself, except in degree. I had no Bible, and had not read the Scriptures for years. I went to church but seldom, but *from custom* I took the Lord's Supper twice a year."

Thus the young student went on, unchecked. He had exchanged the school for the university, but his heart was set on sinful indulgence. "I had a desire to renounce this wretched life, for I had no enjoyment in it, and had sense enough left to see that the end of it, one day or other, would be miserable; for I should never get a living. But I had no sorrow of heart on account of offending God." And yet for this wild and wicked transgressor there was reserved a great future of usefulness; but, in order to fit him or it as a vessel unto honour, there must first come—

CONVERSION AND SELF-CONSECRATION.

Through a fellow-student at Halle, named Beta, whom he had formerly known, and whom he had despised "because he was so quiet and serious," George Müller was induced one Saturday evening to accompany him to the house of a Christian man, where a little company met weekly. "On further inquiry, he told me that they read the Bible, sang, prayed, and read a printed sermon. No sooner had I heard this, than it was to me as if I had found something which I had been seeking all my life long."

When the two young men repaired to the meeting, Müller tells us how, because of his ignorance of the manner of believers, and the joy they have in seeing sinners who seem anxious about Divine things, he began to apologise for *coming*. Then came the hearty expression of welcome: "Come

as often as you please—house and heart are open to you.” A hymn was sung, and Mr. Kayser, afterwards a missionary in Africa, fell on his knees, and asked a blessing on the meeting. “This kneeling down made a deep impression on me; for I had never either seen any one on his knees, nor had I myself ever prayed on my knees.” At the close the master of the house prayed, and the young divinity student said to himself, “I could not pray as well, though I am much more learned than this illiterate man.”

Shortly before this period, he and Beta had made an excursion on foot to Switzerland; but on that Saturday night, when they left the meeting after prayer and reading, Müller exclaimed: “All we have seen in Switzerland, and all our former pleasures, are as nothing compared with this evening.” It was, indeed, to him the “crisis of being,”—a spiritual revolution of the whole man was now begun, which ended in the abandonment of wicked associations and ways, and in entire consecration to a Living Saviour. “I read the Scriptures, prayed often, loved the brethren, went to church from right motives, and stood on the side of Christ, though laughed at by my fellow-students. Apprehending in some measure the love of Jesus in my soul, I was constrained to love Him in return.” It was indeed the attraction of the Cross that had wrought the great change. “What all the exhortations and precepts of my father and others could not effect; what all my own resolutions could not bring about, even to renounce a life of sin and profligacy, I was enabled to do, constrained by the love of Jesus.”

MISSIONARY LONGINGS AND EFFORTS.

In the freshness and fervour of first love, young Müller longed to become a missionary. His father was greatly displeased when his permission was solicited. He employed both threats and tears. The son stood firm to his resolves, even while he chose poverty if need be. He determined not to depend on his father, who had expressed his bitter disappointment, after having expended so much money on his education, “in hope that he might comfortably spend his last days with me in a parsonage-house, and that he now saw all these prospects come to nothing.” Provision for his temporal wants was made in a remarkable way. Several American gentlemen, three of whom were professors in United States colleges, came to Halle for literary purposes; and as they did not understand German, Dr. Tholuck, who had recently begun his blessed career as a professor of divinity in the university, recommended young Müller as their tutor. These gentlemen paid him liberally for his lessons, and for the lectures of certain professors which he wrote out for them, so that he had enough and to spare.

While for a time there was no apparent opening for mission-work in other lands, the idea was not abandoned. Meanwhile, he became instrumental

in the conversion of two former companions in sin; wrote letters of the same class, visited the dying, and circulated monthly missionary papers and large numbers of tracts. He also visited a schoolmaster in a mining district, to whom, as well as the miners, he was made spiritually useful. Ultimately, in the parish church, he expounded the Sermon on the Mount, and found that the common people heard him gladly.

His own spiritual life lacked nourishment; but in Halle rationalism was taught from every pulpit in the town. “When it so happened that I could hear Dr. Tholuck, or any other godly minister, the prospect of it beforehand, and the looking back upon it afterward, served to fill me with joy. Now and then I walked ten or fifteen miles to enjoy this privilege.” Another means of grace was furnished in the Saturday evening meetings of believing students. At first there were six students, but before his departure from Halle they had increased to twenty.

Having been invited by the London Society for the Propagation of the Gospel among the Jews to become one of their missionaries, and having first travelled to Berlin in order to obtain exemption from military service, and also a passport, George Müller arrived in London in March, 1829. He entered a seminary in connection with the Jews’ Society, instituted for the training of missionaries. He was already acquainted with Latin, Greek, German, and French, and therefore resumed with ardour the study of Hebrew, which for a time he had been engaged in at Halle. He commenced Chaldee, perfected himself in reading the German-Jewish in Rabbinical characters, committed portions of the Hebrew Old Testament Scriptures. He also constantly sought to do good among his fellow-students. He began, also, while waiting for a reply to an application to be sent abroad as a missionary, to labour voluntarily among London Jews “with much enjoyment.” And yet, after all, his destined work was in another field. He began to feel difficulties as to whether it was his duty to be guided by a Society as to the “time and place” of labour. There were other scruples, which he stated to the Committee. The result was, that his connection with them was dissolved with mutual good feeling; Mr. Müller recording in his Narrative, “It is far from my intention to throw any blame on the Society.”

MINISTRY, FREE WILL, SUPPORT, AND PRAYER.

For nearly two years, Mr. Müller ministered to Christians in various parts of Devonshire, depending entirely for support on free-will offerings, which were always supplied—even when want was at the door. This Mr. Müller ascribes to special prayer, and which he explains thus reasonably and scripturally:—“According to the *grace of faith* I am able to do a thing, or believe that a thing will come to pass, respecting which I have the Word of God to rest on, and therefore do the not doing it, or not believing it *would be sin*. For instance, the *grace of*

faith is needed to believe that the Lord will give me the necessities of life, if I first seek the kingdom of God and his righteousness; for *there is a promise to that effect.*" These words form a key to Mr. Müller's dependence on free-will offerings at Bristol—first as a pastor, next as to the work of missionaries sent out to foreign countries, the distribution of the Scriptures, support for day, Sunday, and adult schools, and, lastly, as to

ORPHAN HOMES.

One great object of George Müller, when a pastor at Bristol, was so to strengthen the faith of Christians in temporal straits and anxieties that they might be able to take God at his word, and rely on it. This, together with compassion for poor orphan children in the streets, utterly neglected and ready to perish, led to the conception of Orphan Homes. "I well knew," he says, "that the word of God ought to be enough; but still I considered that I ought to lend a helping hand to my brethren, not only by giving them proofs from the word of God, of his willingness and ability to help all those who rely upon Him, but to *show them by proofs* that He is the same in our day. I remembered what a great blessing my own soul had received through the Lord's dealings with his servant, A. H. Franke, who in dependence on the living God alone, established an immense Orphan House, which I had seen many times with my own eyes. Now, if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an Orphan Home, there would be something which might strengthen the faith of God's children, besides testifying to the consciences of the unconverted, of the reality of the things of God.

"This, then, was the primary reason for establishing and carrying on an Orphan Home. I certainly did desire from my heart to be used of God to benefit the bodies of poor children, bereaved of both parents, and in other respects to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; but still the first and primary object, was, and still is, that God might be magnified by the fact, that the orphans under my care are provided with all they need only by prayer and faith, without any one being asked by me, or any of my fellow-labourers, whereby it may be seen, that God is faithful still, and hears prayer still. That I was not mistaken has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the published accounts of this work, and also by the abundant fruits that have followed in the hearts of the saints, &c."

Taking as his encouragement, the words, "Open thy mouth wide and I will fill it" (Psalm lxxxi. 10), as presenting themselves in the reading of the Scriptures on the 9th November, 1835, special prayer was offered "for premises, for the

sum of 1000*l.*, and for suitable persons to take care of the children." On the 7th December, the first shilling for the Orphan Home was received, and afterwards a second shilling was received from a German brother. On December 9th the first piece of needed furniture was sent in, and in the evening of the same day, a Christian woman offered herself for the work of attending on any orphans who might be received. At this meeting, Mr. Müller made a statement, the substance of which was speedily published, under the title—"Proposal for the Establishment of an Orphan Home in connection with the Scriptural Knowledge Association at Home and Abroad." After explaining how the plan had been suggested to him, it was mentioned that without waiting to have an Orphan Home (a rented house as at first proposed) endowed, and, trusting to God for daily supplies, a beginning would be made at once. Christians were invited to give donations of money; also furniture and other requisites.

It was also pointed out that only those who were truly pious, and had suitable qualifications, would be employed as masters, matrons, and assistants. At first, at least, only such destitute children should be admitted who had lost both parents—the children, if girls, to be brought up for domestic service; if boys, for a trade, and "therefore to be employed, while in the Institution, according to their ability and bodily strength, in useful occupations, and thus help to maintain themselves." Besides this, they were to receive a plain education. But the special end of the Institution would be to seek to bring them to the saving knowledge of Jesus Christ, by instruction in the Holy Scriptures.

The first developments of Mr. Müller's prayerful designs and labours were an Orphan Home for female orphans above seven years of age, and the opening of an Infant Orphan Home for destitute orphans of both sexes under seven years of age. Within twelve months 770*l.* 0*s.* 9½*d.* had been given, and 40*l.* had been promised. Very large supplies of furniture, clothes, and provision had been sent in—"without," wrote Mr. Müller "one individual being asked by me for anything." Among the givers at this period one case is specially mentioned. It was that of a lady who sent fourteen shillings with the following written explanation. "The history of this money is:—A lady was going to purchase a dress. The enclosed sum was the difference between the fashionable one, which took her fancy, and one less fashionable. So she thought the orphans should profit by this sacrifice of her fancy."

Large sums also repeatedly came towards the sum of 1000*l.* for the Orphan Homes which had been specially asked for in continued prayer, and before the publication of the Report for 1836–37, the entire amount had been obtained. One friend who had given 40*l.* on May 24th, 1836, and who was personally unknown to Mr. Müller, gave on July 12th, 1837, 460*l.* more, being altogether 500*l.*

But small sums came in freely and were invested with a particular charm and interest. Thus there was brought in "a little legacy" from the nephew of a Christian woman who had sent in a parcel of clothes. He was a pious boy. The dear little fellow had given to him in his last illness some new shillings, sixpences, and other smaller silver coins. Shortly before he died he requested that this, his little treasure, might be sent to the orphans. "This precious little legacy," wrote Mr. Müller in the second part of his Narrative, "is the first we have had."

THE OFFERINGS OF THE POOR.

In looking over the successive yearly reports of the Orphan Homes, we find many striking illustrations of "the abundant grace," given to the poor members of Christ's Church, whose deep poverty abounded to the riches of their liberality for His cause. A poor working man in Herefordshire sent half-a-crown, accompanied by the following letter:—

"DEAR SIR,

"Having read your report, I see that the Lord has put it into your heart to enlarge your work. I beg you to accept my mite towards the contemplated building. It is a part of the produce from the celery plants raised in my garden."

A donation of 14s. 2d. in postage stamps was received from a widow, as a small thank-offering for mercies received, "one penny on each pair of shoes sold since reading your last report." Another widow sent 3s., being "the savings of a farthing at a time during the year." Anonymously 1s. 5d. was sent from Omagh, Ireland, "a month's produce of the orphan's hen." Mr. Müller says:—"This case shows how even poor persons, if they are so minded, may have the privilege of helping in the cause of God. I could here state also that bakers and flour-dealers have sent me 1d. per sack of flour which they bake or sell; other persons, as already stated, 1d. per pair of shoes and boots sold; one person keeping a little shop, sends me all the silver coins he takes which have a hole bored through them."

COMMEMORATION GIFTS.

Are repeatedly recorded. One was from a young lady, who had suffered but little, although attacked by a dangerous and infectious disease; another on a 90th birth-day; another "for successful trading during the past year;" another "for an abundant harvest;" and another an expression of gratitude "for light at evening time to a loved one, who entered into her rest on the 13th of October, 1864." Repeatedly, also, we find letters from those who were once in the Homes, expressing the warmest affection for Mr. and Mrs. Müller, the masters and mistresses, and sending money to help on the orphan's cause.

FIRST-FRUIT.

Honouring God with the first-fruits of increase is

also illustrated in the gifts forwarded. A farmer sends 1l. as a "first-fruit offering." A gentleman instructs the Bristol Bank to pay 368l. to the Orphan Asylum on Ashley Down as "part of the tenth of an unexpected legacy." A lady writes from Scotland, sending also 3l. to Mr. Müller for his Foreign Mission Society—a portion of the produce of one night's success in the herring fishery—the remainder being dedicated to kindred enterprises.

GIFTS OF PRECIOUS THINGS.

The record of gifts, not in bank-notes, sovereigns, or silver coins, which year after year have been sent for the Orphan Homes is very extensive and curious. Silver thimbles, 57 cornelian studs, 15 silver studs, gold chains, sets of artificial teeth set in gold, gold rings and brooches, gold-mounted crosses, cornelian necklaces, jet bracelets, diamonds, pairs of gold spectacles, silver watches, "a gold watch and watch keys from an aged widow," gold rings set with pearls, gold ear-rings, gold watch-hooks set with brilliants—but where shall we stop? Look again, however, at "a box from Z Z." It contains, besides the brooches and gold watch-hooks above mentioned, a small gold cross set with 11 rubies, 5 gold mourning rings, 15 other gold rings, 3 gold watch rings, 3 gold watch rings, 5 gold seals, 3 other seals, 9 gold lockets, 9 gold lockets, 7 gold lockets, 7 gold brooches, 9 other brooches, a gold chain, a pair of bracelets, gold mounted; 45 silver coins, 3 copper coins, 5 medals, 2 silver pencil-cases, a gold watch, a metal watch, 2 gold breast pins, a pair of gold clasps, another set with pearls, 3 shawl pins, shawl pins, silver fruit-knife, a muff, scarfs, a pair of Esquimaux boots, a Chinese fan, Chinese shoes, an Indian bag, &c. Besides these varied gifts, is a quantity of articles of clothing, furniture, provisions, &c., for the use of the orphans.

MEASURE, VARIETY, AND FULNESS.

The duty of proportionate giving has been not only constantly urged by Mr. Müller in his "Narrative," but has manifested its hallowed exercise and results in connection with the Orphan Homes. For example, in an anonymous letter is enclosed the sum of 35l., the writer saying:—"It was given to the Lord some time ago. It was received for service done, according to Ephesians vi. 7, and believing that laying up treasures on earth for myself (having enough for my own necessities without it) would be disobedience to Christ (Matthew vi. 19), I put it into your hands."

The variety of ways in which the work is sustained and extended is frequently dwelt upon, and the secret of success is always ascribed to "prayer to God and the exercise of faith." "I receive," says Mr. Müller, "donations of 5l., 1000l., and I have received even 2000l., 3000l., 4000l., 7000l., and 8000l. in one donation. A working man gives two shillings and sixpence, poor widows have laid aside their farthings or half-pence weekly, and have sent

them when amounting to a shilling or more. But all are the result of prayer to God, and of the exercise of faith. And thus without appealing to any one, but simply following up the reports by prayer, see how easily donations are obtained." He then dwells on the inexpensiveness of this mode:—"All we do is to print and circulate the reports, and even these are sold for the benefit of the orphans, bringing in the greater part of what they cost, and the total expenditure, as to money, is not even one per cent."

He adds, "How happy a way it is, inasmuch as no application is made to individuals, we never meet with a cold reception, and whatever is sent cannot be given grudgingly. And it is a happy way with regard to God, as it brings Him very near, and experimentally, when, in answer to prayer in Him only, we receive the means. *The reason why I dwell on this is, not to find fault with other modes, but to encourage my fellow-believers, fully, unreservedly, and habitually to depend upon God, and Him alone, for everything.*"

Besides gifts for other objects to the extent of 84,407l. 0s. 6d., in addition to the sales of Bibles and tracts, and the payments of children in day-schools, amounting to upwards of 12,000l., the sum of 212,872l. 11s. 1d., has been given to Mr. Müller for the orphans since the commencement of the work. This sum includes the contributions towards the Building Fund.

LANCASHIRE DISTRESS—TWO STREAMS.

The faith of Mr. Müller was put to the test when, in 1862, the "Cotton Famine" in Lancashire almost entirely absorbed the attention of the country, and when a flood-tide of gifts was directed thither for the rescue of the famishing people. On the evening of the 10th of November, Mr. Müller noted that the outgoings on that day at the Ashley Down Orphan-Homes had been 632l. 12s. 10d., and the money received on the same day had been 3l. 15s. 6d. "I received anonymously in postage stamps 1l. from A. E., with the following lines:—"A drop from the wide stream flowing into Lancashire. He who has all hearts 'in His keeping inclined the heart of the writer to ward off (so far) the danger of the orphans being forgotten in the general pity for the distressed operatives." But were the orphans forgotten in 1862? Assuredly not. For, when the financial year from May 26th, 1862, to May 26th, 1863, had ended, Mr. Müller could joyfully record that, with more than one thousand persons, day by day, at the table, and part of the term with more than eleven hundred, "they lacked nothing." "The living God helped us also, though hundreds of thousands of pounds went to Lancashire, in which we rejoiced, and gladly helped; yea, towards which even the orphans themselves, out of their little treasures, sent their little contributions."

"Seeing is believing." "At all events I am in Bristol, the guest of Christian friends, and while, like many others, I have been somewhat sceptical

as to the principles on which Mr. Müller was said to conduct the Orphan Home relief movement, I find that the savour of his deeds is sweet and fragrant among persons whose sound judgment, as well as whose acquaintance with the facts, I cannot for a moment question. Among other things told me, I am assured that the orphan girls brought up at Ashley Down, as a rule, become excellent and trustworthy domestic servants, and that notwithstanding their number, the demand for them by families of the upper and middle ranks is far greater than the supply."

VISIT TO THE HOMES.

On the afternoon of an autumn day I drive out to Ashley Downs. Like the other beautiful suburbs of Bristol, I find here swelling uplands and a well-wooded country. As I crown the crest of a hill, I have suddenly before me—what? Not a palatial structure, not one of those architectural marvels, which a poet or a painter, because of its æsthetic charms, would regard as "a thing of beauty and a joy for ever." Here are buildings, a series of buildings, whose moral loveliness, and whose utilitarian character and aptitudes can alone challenge admiration. Neither Gothic grandeur or Ionic grace is here to be found. "*Simplex munditiis*"—"plain but neat, like a Quaker lady"—as our first classical master was wont, with a smile, to translate the Horatian words—this is the motto which might be written over the portals of each of the new Orphan Homes at Ashley Down. But while the artistic eye may be somewhat offended, look at the width of each building, and the great compass of the roof that covers it. The blue greystone walls, the slated roofs, the oblong shape, are all taken in at a glance; and then, as this is a day on which visitors come, we too are admitted, and climbing a staircase, we pass into a room, where a number of ladies and gentlemen are waiting to be conducted over the establishment, and very soon one of the female attendants leads us onward. Our space forbids, and memory in a measure would fail to recall all that we witnessed. But, first of all, whether we are passing through the class-rooms of the boys or girls, a healthier, happier, and more ruddy band could not be seen in any select establishment throughout the kingdom. And if any one is predisposed to think that Mr. Müller is a sternly gloomy man, and therefore that moping and long faces are the passports on the children's part to his regard, let them look at their cheery aspect in school, and, better still, let them see the provision made outside for healthful sports and play, and let the ear and heart be filled with the merry laughter (sweet music methinks in the ear of Him who is the "Father of the Fatherless, and the stay of the orphan") which ever and anon rings out from the jubilant ones as they trip over the grass, or swing themselves in rapid and ever-following succession on the ropes which are provided for the lovers of gymnastic exercise.

EDUCATION, TRAINING, AND QUICKENING.

As to knowledge, "a plain education" only is provided, but it is solid and substantial, and no girl or boy, with ordinary capacity, need leave the establishment without the qualifications needed by one who desires to read, write, and keep accounts well. More than this, there is diligent instruction in the knowledge of "common things," and in industrial training. A boy goes out a young shoemaker or tailor; a girl is taught needlework, washing, ironing, and cooking, and whether at service, or ultimately becoming "a poor man's wife," she is sure to be tidy and cleanly, and able to fulfil the duties of her station so as to contribute to the comfort of those around her. As to food, the quality is excellent, and as already indicated, the ruddy aspect of the inmates sufficiently attests that they are well fed. Ventilation also, and an ample supply of pure air, are secured both in the school-rooms and dormitories. In the latter one soon discovers why the houses are not built on mediæval models. There are no little pigeon-holes, fantastically pretty when viewed from without, but, with their limited room, shutting in the sleeper in a narrow cell, whose atmosphere ere the morning comes, is tainted with carbonic acid gas. What a contrast is presented in these spacious dormitories! We have lately paid frequent visits to the beautifully arranged and large Soldiers' Hospital at Woolwich, and marked how—as indicated by printed cards—so many cubic feet of pure air is secured to every patient. And so it was years ago in the dormitories of George Müller's Orphan Homes, and that alone goes far to account for the healthy vigour of the inmates, and the very small annual per-centage of mortality.

To crown all, Religion, in the true sense of the word—in connection with the labour and the efforts of the leader and his band of assistants—all personally brought under the power of the Holy Spirit—here holds aloft the torch of truth; here commends herself to the minds, hearts, and consciences of the children; here

Allures to brighter worlds and leads the way.

A very large proportion of those who go out from these Orphan Homes give evidence, ere they leave, and still more fully afterwards, when tested by the trials, temptations, and battle of life, that through the grace of God they have become new creatures.

PROGRESS.

And to what extent, it may be finally asked, have orphans, each of whom had lost one or both parents, been thus succoured and provided for? In general terms, we may say in reply, according to the increase of means, so has the work been extended. And how very striking are the statistics bearing on this increase. When the second report was published, the total amount received for the Scriptural Knowledge Institution for home and abroad, including the Orphan Homes, during fourteen and a-half months, had risen to

617l. 18s. 8½d. When the eighth report was published, the income for twenty-six months and four days had been 3,558l. 5s. 10½d. When the seventeenth report was published in the year 1856, the income for one year only had been 14,558l. 5s. 10½d. "And now," writes Mr. Müller, at the close of the financial year ending May 26th, 1865, "after more than thirty-one years have elapsed since the commencement, the total income for this year has been altogether 30,039l. 4s. 11¾d."

THE NEW HOMES.

In the spring of the present year we went a second time to Ashley Downs, and found new houses added since our previous visit. One thousand and fifty children are now in the Orphan Homes; but the melancholy fact remains, that 900 orphans have been waiting for admission a considerable time. Mr. Müller, encouraged by the past goodness of God, and the liberal gifts of His people, and moved with tender compassion towards the helpless "waiting" ones, even after three homes had been built and filled, decided on a still further enlargement of the orphan work. And thus in addition to the provision already made for 1,150 children, accommodation will be secured for 850 fresh inmates, bereaved of both parents by death. "Labouring in prayer," and humbly confident as to the issue, money began to flow in—at first slowly—while constant and most affecting applications for the admission of orphans were being made. In one case the father was drowned, the mother died of consumption, both corpses being placed on one bed: the eldest child was five years and seven months old, the second, four years and two months, the third, two years and nine months, and the youngest seven months. "Many such cases" whole families, wrote Mr. Müller, in May, 1864, "have we received during the past twenty-eight years, and delighted I am to be able to receive them, in order that the brothers and sisters of the same family may not be separated from one another. At present we can only register these children till their turn comes, or the Lord allows me to provide further accommodation. The reader will not be surprised that with such cases I should desire to build two other homes, for which I am almost daily receiving donations out of the hands of God, by the instrumentality of His children. Nor have I the least doubt that in His own time I shall have all I need."

FRESH GIFTS FROM THE POOR.

The sum of 50,000l. was the estimate for the building two new homes; but Mr. Müller resolved that as soon as the half of that sum was received, he should take steps for the erection of one of the buildings. Small donations (including those of orphans in the homes, and others who have been inmates) come in constantly: as for example from a baker, "one penny on each sack of flour baked," 19s.; and 1l. made up by "one penny out of every shilling received for the sale of eggs; a half-

penny for every pound of butter, and threepence for every couple of chickens." But

LARGE DONATIONS

are also made,—“one, on the same day with the small gifts just quoted, amounting to 5000*l.* for the building fund, while my heart was filled with joy and gratitude, I remained calm, without the least excitement. Nor was I the least surprised at the greatness of the donation, for I look out for answers to my prayers, and I expect much from that bountiful Heart which spared not the Lord Jesus. If 10,000*l.*, yea 20,000*l.* had been given me at once, it could not have surprised me.” In like manner Mr. Müller's mind was kept in peace, when liberal benefactors were taken away by death. One gentleman had for twenty months, month after month, sent 100*l.* for the building fund, and 28*l.* 8*s.* for the support of thirty-one orphans. Previous to these twenty months, he had forwarded for nineteen months, month by month, 28*l.* 8*s.* for the printing of tracts, and a similar sum for the support of the orphans. Earlier still he had sent various donations, amounting to several hundred pounds, so that altogether 5000*l.*, or nearly so, had come from him. “The news of his death found me in peace, was read in peace, and the news did not for a moment rob me of my peace. Whatever changes have befallen me as to donors, by death, by their alteration of circumstances or heart towards me, He, the living God, has more and more helped me, and done so more and more manifestly. And,” adds Mr. Müller, “the reason why I have dwelt on this point is the blessing of really knowing God, trusting in Him, and Him alone, this and this only gives real, true, Scriptural independence.”

A PAUSE.

A most eligible site for the erection of Nos. 4 and 5, new Orphan Homes, separated from the other buildings and grounds by the turnpike road, was duly purchased. Twenty-seven thousand pounds were in hand, so that for the erection of one of the homes more than the needed sum was in hand. But it was found that unless both the homes were built at the same time, the total expense would be much increased. At the date of the publication of the latest report above 30,000*l.* have come in, so that only 10,000*l.* more are needed for building expenses, the remaining 10,000*l.* for the fittings and furniture will only be needed when the buildings are nearly completed. Eleven thousand pounds were sent in during the last financial year, so that what is yet required will, by the Divine blessing, one day be fully supplied. Meanwhile let it not be forgotten, that from January 1st, 1865, to May 26th, 1865, less than five months, admission for 276 orphans had been sought, and that for 915 orphans in all applications had been made in seventeen months. Our hearts swell with glad-anticipation of the day when these two Orphan Homes shall be opened and occupied

Many readers will probably demur to some of the views of Mr. Müller, and dispute his position, that substantially no appeal is made to individuals.

THE DISPUTED POINTS.

That the reports are annual appeals to each one that reads them seems to us undeniable; in point of fact, Mr. Müller virtually admits this. The facts reported *do* tell upon Christian minds. And yet, while disclaiming the miraculous and the fanatical, and while some ascribe success to his being a foreigner by birth, others to the novelty of the thing, others to some secret treasure, he adds: “when all will not account for the progress of the work, it is said the reports produce it all. There is nothing unusual in writing reports. This is done by public institutions generally, but the constant complaint is, that they are not read. Our reports are not extraordinary as to the power of language, or as to striking appeals to the feelings; they are the simple statement of facts.” Exactly so, Mr. Müller, and such “facts” are sure to tell. But they must be made known in order to tell, and the gifts are the legitimate results of publicity; individuals thus being stirred up to give. Even while he can truly say, “the reports are not taken by me to persons, and accompanied by personal applications;” and while “they are simply sent to the donors, or any other individuals who wish to have or purchase them,” prayer and faith doubtless are the great levers here; but publicity given to such facts is essential to success, even while, with Mr. Müller, we “can only ascribe it to the Lord.” It is a pity that there should be any prejudice created by a want of full recognition of all this in times past. Mr. Müller, in his latest report, says, “I do not mean to say that God does not use the reports as instruments in procuring us means.” And again, while affirming that the primary reasons are to stir up faith in the living God, and encouraging believers to trust Him for everything they need, he adds, “We doubt not that God has used these reports again and again as instruments in leading persons to help us with their means.”

RESULTS AND REWARD.

The moral grandeur and marvellous success of this god-like enterprise will for all generations be associated with self-consecration, with strong faith, with untiring zeal, with glowing love to the great God our Saviour, and to the wrestling and prevailing importunity of heaven-opening prayer. The blessing of them that were ready to perish has already come upon the father and founder of the Orphan Homes, and in eternity the recompense of the reward will be inconceivably glorious.

The *personnel* of Mr. Müller, though our interview with him was but brief, has left a lasting impression. Before you stands a man of middle stature and dark complexion, his face calm, his eye serene. His manner is undemonstrative yet kindly; his voice is soft and low. Here is an incessant toiler,

who has for more than thirty years borne the burden and responsibility of sustaining the Orphan Homes, and school, tract, Bible, and missionary enterprises at home and abroad. Yet "in quietness and confidence" he finds his strength; his heart pulsates with equal beat and throb, and there is not a trace of confusion or hurry. Had he done nothing more than raise the standard of giving, impress on the Church with unwonted emphasis and success the doctrine of stewardship and its consequent responsibilities, and made redeemed men and women feel more deeply than before that they are not their own, and that it is more blessed to give than receive; then he should not have lived in vain. To the writer, who has seen the man, and some portion of his "alms deeds" and works of mercy, the remembrance will be always impressive.

COME, SEE, AND LEARN.

Let all who have it in their power visit the

Orphan Homes at Ashley Downs, Bristol. They will have presented to them the most emphatic, practical, and moving illustration yet given of the good that may be done for the Divine glory, and for the helpless, the friendless, the fatherless, when rich and poor give "of their abundance," or "out of their deep poverty," according to the Apostolic canon, "As God has prospered you." And coming away from such a scene, there will be to each visitor a deeper and holier emphasis than ever was felt before, in the well-known stanzas, suggested by the Gospel story of the widow that cast into the treasury her two mites:—

Jesus unseen, who yet all hearts can see,
Still sits and overlooks the treasury;
CAST IN YOUR OFFERINGS, AS HIS CAUSE INVITES,
YE RICH, YOUR TALENTS; AND YE POOR, YOUR MITES;
Render to God the things that are his due;
He gave His Son—who gave Himself for you!

J. W.

ANSGAR, THE APOSTLE OF THE NORTH.*

ON the 3rd of February, 865, Archbishop Ansgar was lying on his death-bed at Bremen. As long as his strength had sufficed him during the previous night, he had continued to give exhortations to the pastors assembled around him. Above all, his soul had been occupied by an almost painful anxiety about the work which he had during his lifetime set on foot among the heathen. As his strength failed, it was to Heaven alone that the heart of the dying man was turned. He gave out the first words of what those about him were to recite and sing. Then were heard several psalms, the Litany, and the Ambrosian hymn of praise.

The interment of the body took place on the very day of the death. So rested Ansgar from his labours; for his works follow him, as the Scripture says. Many long years had he laboured in the missionary field; and on his footprints had been left the droppings of the Divine blessing.

The life which was terminated on that 3rd of February, had lasted three-and-sixty years. More than the half of its duration—thirty-eight years—had been expended in the mission service. God had prepared him in a peculiar manner for his vocation; had conducted him to it by progressive steps; had, in his progress, given him palpable proofs of His being near him, and had allowed him to see abundant fruits of his labour.

Ansgar was descended from a noble Frankish family, whose representatives were not far removed from the court of Charlemagne. His native place must have been within the modern limits of France. Of the influence his father may have had upon him, the old records tell us nothing. A pious mother watched over his early years. Her character is

described in the first biography of her illustrious son, "In the fear of God, full of religion." But the vigilance of his devoted mother was only allowed to benefit the early morning of her son's life. When he was hardly five years old the time of mourning arrived. His mother died; and his father consigned the delicate child to the care of the Benedictines of the abbey of Corvey, near Amiens, in modern Picardy. Here the sons of many distinguished persons were receiving education for the service of the Church or of the State.

During the following years he was trained in the first elements of knowledge. Prayer and psalmody were the foundations of his education. Ansgar's development was rapid. He had great precocity. Before his twelfth year he had consciously chosen the good path. He dated this event from a dream, in which the work he was to do was clearly represented to him by word and image. On a miry and slippery road, he saw at a distance a company of women, in snow-white garments, moving on a secure path, and headed by one in costly array. Among others he recognised his own mother. He was admonished that he must abjure all levity, and attach himself to the serious business of life, if he wished ever to meet that mother. This had so much astonished him, that from that very hour he became, to the surprise of his school-fellows, more self-secluded in his habits and desirous of learning than he had ever been before.

A desire now immediately sprang up in his mind to consecrate himself to a life of spiritual service. This involved him passing into the regular school, in which more difficult studies were pursued. Here the great Paschasius Radbertus was one of his teachers. Adalhard, the distinguished abbot, and a connection of King Charles's, began now to

* Translated from the German.

exercise a permanent influence on his inward life. Among his new comrades were two who afterwards became more closely associated with him—Witmar and Autbert. His new relations enabled him to advance on his way joyously. But this had not lasted long, before the death of Charles extended a dark shadow even to the life of the Frankish lads within the walls of their college. If the loss which the 28th January, 814, brought with it was painfully felt in the whole kingdom, it caused still more sorrow in those circles in which a hearty interest in God's kingdom was still preserved.

But now again there came a series of wonderful visions, which on the one hand consoled him, on the other hand suggested to him many plans for the future. The Frankish Church was at this time zealous and alert in the cause of missions; and from the highest ecclesiastical and civil authorities, down to the lowest and poorest clergy and laymen, many hearts were filled with a longing desire that the salvation of God might yet be made known to the neighbouring heathen. Charles's successor on the throne, his son Louis, had inherited his father's zeal for the propagation of the Gospel. It was not his fault that he had not also the power which his father had wielded with such signal results. But our God is often found "to cut with blunt knives even better than with sharp." And while the royal friend of missions was looking round him to find a hand to help him, the young ecclesiastic was preparing by whom in coming days the greatest performances were to be achieved in this department of ecclesiastical labour. Ansgar's soul was moved by grand incentives. In one of his dreams a pleasing voice said to him, "Go forth, and thou shalt return with a martyr's crown." Another vision showed him the Saviour, assuring him of the pardon of his sins; and returning to his question of, "Lord, what shall I do?" the unequivocal answer, "Go and make known to the heathen the word of God."

But to any vocation that a man may have for this work, it is indispensable that he should be previously prepared to bring the divine word home by lessons and sermons. For this his God provided. Ansgar was not yet twenty years old; but he had his former schoolfellow Witmar already beside him among the young pupils in the lower school, and there is hardly anything that can lead so healthily to the missionary vocation, as the precious charge of imparting to children the milk of the Gospel. All else was speedily managed. In 816 a colony of Corveyan clergy had been led into distant Saxony, and there had founded a church, unfortunately in an unsuitable situation. Having been removed to a fitter place by the exertions of Adalhard, it began, in 822, to attain the prosperity desired for it. It immediately received new accessions of strength. The Corvey church so helped it onwards, that the German Corvey soon began to flourish; and by the education of the crowds that had streamed towards it, as well as by

sermons to the people, it became a blessing to the whole valley. The instrument in God's hand had been Ansgar. His abbot had had sufficient confidence in him to appoint him president of the school and pastor in the church. In the latter function it became his duty to preach to the people. Young as he was, he was thus necessitated to go into clerical orders; and, in spite of his not having reached the canonical age, ordination was unhesitatingly bestowed upon him.

His first employment abroad lasted four years. His undertakings had manifestly prospered. But his work was not there destined to take deeper root. His God had further designs for him. The decrepit veteran Adalhard now returned to the Frankish Corvey, and Ansgar was amongst his companions. After the death of his father's friend, he had remained on the scene of his earliest experience. He had become intimately attached to the new abbot, Wala; for when the latter, in June, 826, had received commissions at the imperial court at Ingelheim, Ansgar did not fail to be among the number of the monks who followed him thither. Autbert also was of the company. At Ingelheim, however, it suddenly became clear for what object Ansgar, who was now five-and-twenty years old, had been prepared.

The whole city had just then been thrown into a state of the most joyful agitation by a visit such as had hitherto never been received in the imperial palace. A heathen royal family had arrived from a great distance, and requested to receive the sacrament of baptism. They were the Danish king, Harald, with his wife, his son, and his nephew. The royal house had first been prompted to take this step by Archbishop Elbo, of Rheims, the first missionary among the Danes, who had now been three years preaching the Gospel to them. The baptismal rite had been celebrated with great pomp, and the return to their native land was now approaching. When Elbo announced that he had to return to his bishopric, the emperor immediately felt himself concerned to give a staff to lean on to the notoriously vacillating prince, in some able ecclesiastic who might take charge of the Danish mission. A deliberation took place before the assembled Diet, as to who was really most competent for this office. Then the abbot Wala pronounced Ansgar's name, and specified him as a man to whom the work could be entrusted. The emperor, having immediately had Ansgar called before him and informed of all, took him in both his arms, and with his own hands invested him. Ansgar conferred not with flesh and blood, but at once, without hesitation, declared himself ready to go among the heathen Danes, an announcement which was received with general satisfaction. During the ensuing weeks the resolution of Ansgar suffered a temporary check. The magnitude of the duties he had undertaken seems to have weighed upon his mind; his spirits became depressed, he fled to solitude, he sank into a state

of melancholy. But God moved the heart of Ansgar's early companion, Autbert, to offer to go with him. This refreshed the lonely man, so that his mind regained its former courage.

And of this there was great need. The journey from Ingelheim to the scene of his mission, which we must seek somewhere in South Jutland, was then a far more difficult one than any now performed across the ocean. It was necessary to go down the Rhine, and then by water along the coasts. It was late in the autumn of 826 that the land was reached where the two missionaries knelt down to join in thankful prayer. The northern winter hindered them not from entering with ardour upon their labours. Ansgar felt quite in his element, and became enlightened as to how God meant to use his services. His routine was but slightly different from that of our modern missionaries; his zeal certainly was great. Nor was the preaching of the Cross absent, even at the commencement of his missionary career. In a very short time a number of persons in modern Schleswig were baptised in the river Schlei. But in the bosom of the royal family, a volcano which had already given symptoms of activity, entered into a condition of eruption. A nephew of Harald's, of the name of Horich, had at first lent a willing ear to the words of Ansgar, and had even promised that he would go together with his uncle to the Emperor Louis, and submit to the rite of baptism; but within a year after the coming of the missionaries, he rose against his relative, and drove him by force of arms out of the country. Ansgar and Autbert were forced to retreat with him, and with much pain turned their backs upon the fruits of their earliest labours. Most of what they had accomplished was lost in the confusion of warfare, while the maritime people on Harald's side remained in banishment. Meantime Ansgar had the grief to lose by death his comrade Autbert. He died in April, 830, at New Corvey, where he had removed but a short time before. And although the banished king was able immediately after this to return to his country, yet it seemed as if Ansgar never recovered his earlier hopefulness. A ruined house is harder to rebuild than a new one is to raise from the foundations. Nevertheless he set himself vigorously to work. But God had other plans for him. He received an order in 831 to present himself again at the Imperial Court, and there to await new commands.

A peculiar mission was prepared for him. Traders from Sweden had come from Louis at Aix as ambassadors of their king Biörn. One of their commissions was — "There are many amongst us people who desire to adopt the Christian religion. Our king, moreover, is so favourably disposed, that he will grant the ecclesiastics who may wish to preach the Gospel, free access to the country. It is our request, therefore, that suitable preachers for this purpose may be sent." This proposal the emperor had heard with great delight, and had immediately felt certain that Ansgar was the suitable

man. The latter had hardly arrived, when he was conducted direct to the palace. He too was filled with a satisfaction at the proposal, and acquiesced immediately in it. Another ecclesiastic from Corvey was appointed to go to King Harald in Denmark; his name was Gislemar. Ansgar's early friend, Witmar, was ready to join him in the expedition to Sweden. Soon all was in readiness for the journey. With an excellent outfit, with rich presents from the emperor for the heathen king, and with treasures and books, the missionary company entered upon their journey, attaching themselves to a number of traders who were going in the same direction. Ansgar was invested by the emperor with the dignity of bishop in the year 831, before he started for Sweden.

Not far from the Swedish coast the ship in which the traders and the missionaries were voyaging together was assailed by pirates. They reached the shore with much difficulty, but saved hardly anything except their lives. Many would now have wished to return. But the kingdom of God triumphs even in the most desolate circumstances. Ansgar with his companions struck a path through the thickest woods, and across the lakes, as far as Birka on the Malar Lake, where they found King Biörn. In spite of the loss of their presents, and of all the paraphernalia of their office, they were received with cordiality. They requested that leave might be given them to preach the Christian religion. The king took the advice of his council, and these welcomed the visitors. Ansgar discovered that there were Christians already in the country. Many captives had been brought from southern countries, and kept under restraint, who belonged to the Church. These had long been eager to have pastors among them, and were rejoiced to be now provided with them. Nor had they themselves been inactive, but had borne witness to their religion among the heathen. The traders had also in their voyages received good impressions, and had not been silent at home. Thus the field was ripe unto harvest at the time when Ansgar and his companions applied the sickle. They reaped an abundant crop; they had the satisfaction of winning over, among others, a nobleman who stood very near the king, the excellent Herigar, and immediately afterwards of seeing the first church in Sweden built. The new convert became warmly attached to Ansgar, and proved faithful to him. Many others were also baptised, so that the future of the Christian Church in Sweden appeared now secured. Ansgar's sojourn was to have continued only till this desired object had been secured. After eighteen months he started with his comrades on his return voyage. Corvey again presented to them a home of sacred tranquillity. There they desired, after so much labour, to retire once more for awhile in stillness. King Biörn gave them a letter of thanks to be handed to the Emperor Louis. They had to pass through Aix to present this letter and their own report. When

the emperor heard from them the great things the Lord had effected by their hands, he was filled with inexpressible joy. He immediately ordered a great missionary thanksgiving service, at which his whole court returned thanks to God for the gratifying success vouchsafed in the conversion of the heathen in Sweden. Ansgar then hastened to Corvey, where he seems to have lived with more pleasure than in Aix.

Soon after his departure from Aix, a plan was suggested and matured by the circle around the emperor. When the means were considered by which a greater security might be given to those foundations of a Church which had been laid in the north, some of the councillors of the emperor who had already been in his father's service, remembered that the latter shortly before his death had been desirous of founding a new archbishopric, in order to, contribute an effective aid to the promulgation of Christianity among the Saxons. For the see of the selected, but not yet consecrated, prelate, Hamburg, on the Elbe, appeared to have been fixed upon. It seemed as if scales fell from the eyes of the Emperor Louis when this was told him. Could anything be more opportune than that the infant settlements in Denmark and Sweden should be committed to the care of an archbishop of Hamburg? And could there be anyone better suited for this position than that very man who had watered the Church in Denmark and planted it in Sweden? To all these questions only one answer presented itself, "Ansgar must be made the first Archbishop of Hamburg." The bounds of the new bishopric were easily determined, and sources of income were readily provided. The emperor then sent to Corvey, and had the whole project communicated to Ansgar, who had returned to his retirement. The latter did not delay to serve his God; he went forth to take upon his shoulders the burden of the episcopate in the midst of the heathen. And the very next year, at the same season as he returned from Sweden, everything had been so far successfully arranged that he was consecrated archbishop in the presence of an Imperial Diet. In 834 the emperor issued the decree for the creation of the new archbishopric.

His labour in his new position was in one aspect very unlike that in which he had been engaged among the Danes and Swedes. It was necessary to supervise no small number of clergy, established in Christian communities which had been founded at earlier periods. But even here there remained a wide field open for proper missionary work; and we cannot be mistaken if we consider the parsonages in these primitive times as stars which sent their light out in all directions into the darkness. Every pastor was at the same time a missionary; and the latter name gave way to the former in proportion as the darkness of heathenism retreated. Accordingly the archbishop, in his relations to his diocesans, was a missionary superintendent, and was able to promote the work to which his heart

was devoted in the most effective manner. His journeys to the churches which he had to establish afforded him such abundant opportunities of preaching the word of God in the immediate neighbourhood of the heathen, that he appears to have been very little withdrawn by his office from his vocation as a missionary. The results were most promising. For even though we are not entitled to believe the extravagant expressions of a chronicler, according to whom Ansgar during these years converted an innumerable multitude to the faith, nevertheless it is more than probable that by his agency these lands were filled with the sound of the Gospel, and many hearts moved to forsake heathen superstitions.

Unhappily, the career of the Archbishop of Hamburg was not of long duration. These were the very years when the prayer was inserted and sung in the Litany of north France, "From the rage of the Normans, good Lord deliver us." The pirates from North Jutland, and freebooters from Sweden, Norway, and the surrounding islands, made the coasts at that time unsafe; and they penetrated not unfrequently into the interior of the country. The mission on the Lower Elbe had long been an eyesore to them; first, because they were heathens, and, secondly, because they observed that the Christians were admonished to yield obedience to the families of their hereditary princes, to whom they (the free pirates) very often opposed a daring resistance. Ansgar's name was well known and deeply hated among them. In the summer of 837 they resolved to vent their spleen on the rising town and all who were in it. An immense number of them came secretly up the Rhine in small boats; and before any precautions had been taken in the unsuspecting city, they were masters of all the approaches to it. Ansgar thought at first of making a desperate resistance. There was not, however, sufficient force left. Nothing therefore remained for him but to take to flight with the rest; which he did so precipitously, that he escaped to Sweden with scarcely more than bare life.

While the archbishop was wandering shelterless, and had on his lips those words of Job's, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord," the heathen were housing themselves in the city, and destroying the churches which owed their origin to his zeal. Two nights and a day were spent by them in the work of turning the city into a heap of ruins. They then retired, laden with spoil, to their own country. Ansgar's sufferings did not so soon come to an end. The missionary cross rested on his shoulders. How easily he might have escaped otherwise. Bremen, near him, was likewise the residence of an archbishop. The occupant at that time was named Leuderich, and what expedient could have presented itself more readily than that of taking refuge with his colleague? But he had knocked there in vain! Leuderich had never acquiesced in the foundation of the archbishopric

of Hamburg, and he now dismissed the archbishop proudly and coldly. Perhaps Ansgar, in his much tried life, had never experienced anything more painful than this. But the Lord had already a consolation prepared for him! Ikia, a noble woman of the Bardengau, to the south of Hamburg, gave him one of her country houses, namely Ramelsloh, which was surrounded by a deep wood. Ansgar chose it for his residence, and thence ruled several years the archbishopric which had been committed to him. He was soon, however, convinced that he could not fix himself permanently there.

Not long after the inhospitable Leuderich's death, which took place a few months after the destruction of Hamburg, a prospect was opened that the vacant archiepiscopal see might be occupied by Ansgar, but on such terms as to cause no interruption in the conduct of the mission of the north. The negotiations on this important matter were very protracted, especially because of the disturbed state of public affairs, Louis having died at this time, and his sons having divided the empire among them. At length such progress was made that the long vacant archbishopric of Bremen found in Ansgar an occupant, who, with his utmost ability, strove to heal the wounds caused by the vacancy, and continue at the same time to pay attention to the work which he still felt that God had committed to him. He was archbishop of Bremen during the last fifteen years of his life, and in this office his labours were multiplied.

We say nothing of the manifold benefits imparted through his means to the countries on the Weser and on the Lower Elbe. Here the foundations of the church were already established, nothing was wanted but further building up; and he now likewise continued to lay the Danish and Swedish missions under numerous obligations. It was through his exertions that Christianity acquired a secure position among the Danes. This was to Ansgar a work of much difficulty. It was necessary for him to interfere in things which were foreign to his spiritual vocation. Thus he was the means of bringing the Danish king, Horich the Elder, to a good understanding with Louis the German. By these means he won over the heathen princes to be favourably disposed towards him, and so contrived that a church was built within the modern boundaries of Schleswig. The newly-planted tree of Christianity struck its roots deeper and deeper. The tempest that followed was insufficient to tear it from the ground. In consequence of dissensions in the royal family, the crown descended, after long and bloody struggles, to a young prince Horich, who was probably the grandson of his namesake. He was at first hostilely disposed towards Christianity, so that it seemed as if its overthrow was approaching; but God turned his heart, and Ansgar was enabled to appear before him, and to obtain leave to build a church in Ripen. He even prevailed so far through his entreaties and exhortations, that his former enemy was received into

the bosom of the church by the sacrament of baptism.

The Swedish Mission was, however, in a much higher degree, a source of trouble and anxiety to the excellent archbishop. There had been since his return to Corvey many events of good and bad omen, but chiefly of the latter. It had appeared necessary that the work in Sweden, Hamburg being at such a distance, should be intrusted to a separate bishop; and Gantbens had accordingly gone out in that capacity. He had taken with him his nephew, Nithard, and had been kindly received by King Biörn, and by the people. Ansgar's friend, Herigar, was his right hand, and subsequently his most powerful supporter when the popular opinion turned against him. Already had means been found; to build a church in Buka, and the services there had become popular among the heathen, so that the number of the Christians was daily increasing. But now the enemy succeeded in inciting an infuriated multitude to deeds of violence; and in one attack Nithard was butchered, the bishop captured, and sent out of the country, and the young church exterminated to its last remnants. This had happened about the time, that Hamburg was set on fire by the Normans, and that Ansgar could not tell where to find a refuge. He sent Ardgar from Ramelsloh to the help of the Swedish Christians. Ardgar worked there a few years, but returned to Germany soon after he had closed the eyes of the faithful Herigar. And now once more was the little band of pious Swedes deprived of guidance for a long period. Their archbishop, with the best intentions, could not find any suitable person to transfer his charge to. This appears to have weighed sorely upon his spirit. When he had ascertained that no one else could be induced to go, he felt himself constrained by a vision and an inward impulse, being then an old man of sixty, to make through his own effort a last experiment to restore the prostrate mission to a right and firm position. In Sweden there was now another king reigning, whose name was Olof; and it was managed that Ansgar should obtain commissions and letters of introduction to him from Louis the German and Horich of Denmark. Whether these produced the effect, or whether it was the impression of the venerable Ansgar's appearance and bearing, at all events Olof not only received Ansgar and his companions with the utmost friendliness, but was not unwilling to concede the request for the liberty of Christian preaching. Only he made the decision dependent on the will of his people, whom he summoned to a Diet at Buka. The result still remained more than doubtful. A popular assembly, chiefly composed of heathen, were now to sit in judgment upon the mission. Ansgar prepared for the day with prayer and fasting. The Lord now proved that He is ruler even in the midst of his enemies, and that He guides the hearts of men as rivers of water.

While the balance of opinion was wavering, an

old man stood up, and stated in unvarnished language that the God of the Christians had often heard the prayers which individual Swedes had presented to Him. This produced a deep impression; and it was unanimously agreed that no obstacle or impediment should be presented to the introduction of Christian preaching. Ansgar was enabled to return in peace. He sent back, as head of the Swedish Mission, Erimbert, together with a nephew of Gantbert's.

This mission in Sweden was the greatest success of Ansgar's life. He lived but a few years after his return. When he approached his end, he felt no doubt that in the two northern kingdoms the imperishable seed had fallen on good ground, and gave unequivocal promise of a permanent growth.

Ansgar counts among Christian missionaries as a star of the first magnitude. His fidelity, his endurance, his unpretentiousness, his wisdom, are a pattern for all times. In many aspects his work gives suggestions suitable even to the present age. He took care that the newly baptized should be grounded in the faith by continued instruction, and he founded establishments in which this ob-

ject was kept in view. He insisted, above all things, that as soon as any opportunity was given anywhere, there should be founded in the headquarters of the missionary provinces, churches, schools, and, if possible, hospitals. These became the centres from which the light was diffused on all sides. It was his greatest pleasure not only to establish outward institutions, but to endeavour wherever he began to work, to collect round him young persons of the common people, and to prepare them for spiritual offices—to be pastors and missionaries. With this object he redeemed boys from slavery, had captive youths given up to him gratuitously by military leaders, and thankfully accepted the young people whom the kings presented to him.

North-western Germany, Denmark, and Sweden owe him much. He laid the foundations on which rests the prosperity of the northern countries, now for a thousand years blessed with Christianity. He has been aptly called the Apostle of the North. The Lord's name be praised for having raised up such an instrument in a dark age, for the promotion of His truth and establishment of His kingdom.

MORAVIAN MISSIONS IN JAMAICA.

BY A RESIDENT IN THE ISLAND.

A HUNDRED and ten years ago three Moravian Missionaries might have been seen landing on the shores of Jamaica, the proprietors of several sugar estates in the parish of St. Elizabeth having applied to the United Brethren for missionaries to preach the Gospel to their slaves. They were good and holy men, and came in a spirit of self-sacrifice worthy of the earliest missions of the Christian church.

No provision was made for their maintenance beyond the perquisites allowed by the proprietors of the estates on which they ministered, and as these were insufficient, they had to depend in a good degree on the labour of their own hands, living in the most humble way, and not being ashamed to engage in the most menial offices. At first their efforts were attended by the most encouraging measure of success. Their love to the souls entrusted to their care was so fervent that appearances could not prejudice the slaves against them; they flocked in crowds to hear them, and the stated number of their hearers was not less than 800. So much did the word prevail, that the attention even of Europeans was arrested. Many attended the meetings for preaching, some no doubt to ridicule and find fault; but a few of them were found of Him whom they did not seek, and were converted from enemies into friends. Within the first year twenty-six negroes were baptised and 400 catechumens.*

* See Buehner's *Moravians in Jamaica*, to which this paper is indebted for many of its statements.

But men sunk in the service of sin and lust soon discovered that the Gospel stood in their way, and they could not brook denial or opposition. In most instances the white officers on estates became inveterate enemies. On one Sabbath morning one of them rode into the chapel-yard of the mission, armed with a whip, to drive away all his slaves. The national conscience of Britain in that day was only partially enlightened as to the sin of slavery. And while there is no doubt that in seeking to locate Christian missionaries on their properties, proprietors in England intended well, yet it was soon seen that Christianity and slavery can never coalesce, and the design to unite them, however well-intentioned, proved a signal failure. The missionary had not only to encounter the personal hostility of the slave-master, but in these early days he was drawn into the meshes of the system himself, and tempted to combine the vocation of the Christian minister with that of the slaveholder. Free servants could not be obtained, and missionaries having become familiarised with slavery, were led to purchase and hold their fellow-men in bondage. A small estate was purchased, and the missionaries themselves were supported by the labour of between thirty and forty slaves. Yea, more: the slave spirit seems to have influenced their relations to one another. Hindered not only by the obstacles which slavery throws in the way of all mission labours, they stood towards one another in such subjection that none of them, even in the smallest things, could act without seeking and obtaining the

consent of the rest. What was the result? Complaints of the low state of religion, of the absence of true repentance and of faith, and of the decrease of their numbers! Almost every page of their journals, it is said, was filled with a tale of sin and woe. "Though not without a blessing themselves," writes one, "the power of darkness resting on all around us, is immense. Here we are! For what? I know not. To despair after a trial of *fifty years* would be natural. Suppose we are here as a witness against them in the day of judgment! Oh, poor office! A witness for destruction! Lord have mercy! Look down upon us!"

The years from 1754 to 1756 were full of promise; but with little exception the fifty-three years which followed were a dreary time of blighted expectation, of spiritual barrenness, and of declension. From 1809 to 1823, however, there was a general awakening, with crowds of attentive hearers of the Gospel, many of whom joined the Church. But it is from the year 1823 that Moravian Missions in Jamaica date the distinguished measure of prosperity with which the God of all grace has blessed them. Then the estate was sold, the remaining slaves were liberated, and the Church of the United Brethren wiped its hands of the abominable system for ever.

From the commencement of the Moravian Mission to the celebration of its Centenary in 1854 its statistics tell a sad tale of the ratio of mortality. Of 193 brethren and sisters who had engaged in the work, 64 had died in the island, and of these 64, only one lived to endure the severity of the service for 19 years; six died within one year, 43 within seven years, while the average length of life in this mission was less than five years. The average mortality in the present day, from various causes, is far less—the length of life being estimated at an average of nearly nine years, some men living to an advanced age, and enjoying as large a share of health as in almost any part of the world.

From 1823 to the present time, the Christian Missions of the United Brethren in Jamaica have been among the most successful in the island. From this date it was resolved by the Mission Board to place the Jamaica missionaries on the same footing as in other countries, viz., without guaranteeing any salary, to defray their expenses from the mission fund. This set them free from secular occupations to do their own proper work; and worthily and with manifold proofs of the Divine presence and blessing have they continued to prosecute it. During the next fifteen years ten separate mission stations were established, and four new chapels were built, while at the close of this period the Moravian Missionaries had nearly 10,000 persons under their care, of whom upwards of 2,000 were communicants.

The passing of the Act of Emancipation commenced a new era in Jamaica, and was a time of large accessions to the Churches of every Christian denomination. The Moravian Brethren, as they were partakers of the general joy, shared largely also in the attendant outpouring of spiritual bless-

ing. Their numbers continued through several successive years greatly to multiply.

From the beginning of negro freedom to the present time, the number of communicants has more than doubled, there being now upwards of 4,000 persons in the full fellowship of the Gospel in connection with this Mission; while the congregations, including children of all ages, comprise nearly 14,000 souls: of these nearly 9,000 are adults. These numbers are distributed among 13 stations, under the care of 33 missionaries, inclusive of their wives.

It was not till 1822 that the Brethren were able to establish any schools. But now their attention was directed to a work felt to be so important everywhere as auxiliary to missionary operations. At length it was resolved to establish Sunday-schools at all the stations, and a day-school wherever opportunity should offer. From this time such schools continued to multiply year by year, till now it may be questioned whether, in proportion to numbers, Moravian missionaries are not devoting a larger measure of attention to the education of the young than almost any Christian body in the island. At present there are about 5,000 children in attendance at the Sabbath-schools connected with the various stations of this mission, while there are 52 day-schools, taught by as many teachers, with nearly 4,000 children on the books, and an average attendance of upwards of 2,000. In 1862 the school fees paid by the scholars amounted to £600*l.* 19*s.* 11*d.*

But in establishing schools the chief difficulty of the missionary was to supply them with properly qualified teachers, and to meet it, it was resolved, in the year 1840, also to establish a Normal School in connection with the Mission. This was commenced with ten young lads, the number being afterwards increased to 24. Last year the number of pupils was 29—24 on the foundation, and five paying a stipulated sum for their board and education.

Three years ago a Female Training School was also begun; but this is yet in its infancy, and restricted to the accommodation of six pupils; while in the Young Men's Training Institution the term of residence is extended to from four to six years, in the Female Institution it is limited to three. The young women are intended to be employed as Infant School teachers; and while the young men are avowedly trained for teachers, the hope is entertained that in course of time some may be found whose acquirements and personal character shall qualify them, through the grace of God, for the higher office of preaching the Gospel.

The operations of the Moravian Mission in Jamaica have been confined to four parishes; there being two stations in Manchester, seven in St. Elizabeth, three in Westmoreland, and one in St. James's. The adherents of each station vary in numbers from 500 to nearly 2000, including children of all ages. Each station is under the charge of a missionary pastor and his wife; while at Fair-

field, the seat of the Normal Training Institution, there are two married and two single missionaries; in all, six agents.

The first stations of the Mission were most of them in unhealthy localities; hence one cause of the fearful mortality among the early missionaries. Some of these stations are still occupied. But the sites of those of more recent date have been well chosen. The Moravian stations in the mountains of Manchester and Westmoreland enjoy a climate which cannot probably be surpassed; while of many in all the parishes it may be truly said they are beautiful for situation, the joy of the land in which they are established, for the diffusion of the blessings of life and peace.

Fairfield occupies an elevated position near the crest of the May-Day Mountains, the height of which is estimated to be 3000 feet. It commands one of the grandest and most picturesque views in this beautiful land, looking across a magnificent valley to distant ranges of mountains in Westmoreland and St. Elizabeth. The property was formerly a flourishing coffee plantation; and although the ground is uneven, with masses of limestone rocks protruding at intervals, and interspersed with trees and bushes, the soil still repays the labour of the husbandman; and a large flower and vegetable garden is under cultivation by the scholars of the Normal Institution, as a part of their regular training.

The mission establishment at this station comprises a church, which occupies the centre of the group of buildings; the residence of the missionaries on the right hand of the church, and the Normal School and teachers' dwelling-house on the left; with numerous out-offices for servants and labourers. Near to the school-house is also a small cemetery, in which are deposited the remains of several missionaries who died at Fairfield. The church was one of the first erected in the mission, and is inferior to some others; but a new one is building, which it is expected will be worthy of so important a station, and more adequate to the requirements of an increasing congregation. The school-house contains two school-rooms, each 22 by 16, two dressing-rooms, two teachers' rooms, a dining-hall, and a dormitory. Large windows, with galleries, afford abundance of light and air. The whole building is 68 feet by 32. The dining-hall, with the teachers' and under-teachers' apartments, occupies the centre; to the right is the school and dwelling-room of the elder class of pupils, to the left that of the younger class. The common day-school is conducted in the church, or a portion of it. In addition to the usual elementary branches of education, considerable attention is paid to instruction in music, both vocal and instrumental. Accordingly, in visiting a Moravian station not long since, I observed in the school-room a piano, the property of the teacher, which he was accustomed to use, not only for his own recreation, but in giving music lessons to the children. Fairfield is thus a centre of influence among the Mora-

vian congregations and in the colony at large, the value and importance of which cannot be over-estimated. The Institution has now been in operation for more than twenty years; and almost all Moravian day-schools throughout the island are supplied from it with teachers. Some of these are men of high character and considerable ability; others have been a source of disappointment and pain. While in the Institution they have stood well, but on leaving it they have in many instances fallen into the prevailing sin of the country. Lately, however, it has been determined, as far as possible, only to employ married men in the capacity of schoolmasters; and it is hoped that the evil which has been the occasion of so much shame and grief will be avoided. Certain it is, that in the state of society still found, especially in the country districts, such an arrangement is pre-eminently desirable, if not imperative.

The station next in importance to Fairfield is New Carmel. Indeed, apart from the Normal School, this is the largest and most important station in the Moravian Mission. It is just on the borders of the two parishes of St. Elizabeth and Westmoreland, about eighteen miles from Black River. The elevation is not very great, considering its distance from the sea; for most of the way the ascent is very gradual, while the land from which the mountain on which New Carmel stands spreads out into a wide savannah. The climate, however, is cool and healthful, and the situation exceedingly lovely. The station is near the summit of the mountain, one side of which, towards the savannah, is exceedingly precipitous, and looks far away into the distance over the flat of beautiful pasture land, skirted on all sides by mountains of every variety of form, some of them rising to a lofty height. Here and there the goodly residence of some respectable white family peeps out from the sides of mountains wooded to their very summit. To some of these families, whose descendants still survive, the station owes its commencement. The members of one had from an early period piously devoted themselves to the instruction of the young; the head of another, before missionary labours had begun, was accustomed to invite the people to his house in the evening, when he read the Scriptures, and preached the Gospel with power and unction. Several are said to have been truly awakened and converted under his ministry.

The arrangements of New Carmel, as a missionary station, approach very nearly to the completeness of a model. The only lack a short time since was a day-school teacher's house, and that is now in course of erection. Travelling from Westmoreland, you drive along rough roads, which, winding round the sides of high mountains covered with forest trees, look down hundreds of feet into deep gullies, with only here and there a patch of cultivation. Entering the gates of the mission-yard, the transition from the wildness of unsubdued nature to Moravian neatness and order cannot fail

to delight you. The house of the missionary pastor is a plain but commodious and comfortable habitation, showing no superfluities, but yet affording every domestic convenience, with a niceness and propriety in every way befitting a Christian's home. A short distance from the house is a good-sized room, in which the day-school is conducted,—one of four under the missionary's superintendence. Opposite the dwelling, going out from behind, stands the church, an unpretending but yet beautiful edifice, calculated to seat nearly 2000 persons. The interior pleases you even more than the outside. Nothing could be more suitable as a place of Christian worship: no decorations, yet light and cheerful; perfect plainness and simplicity, yet every requisite for the public exercises of religion among such a people as are usually gathered. A good-toned organ stands in the centre of a front gallery, which on the Sabbath is filled with children and young people. The open area of the building, thronged in every part with worshippers of every age, mostly of ebony complexion, but yet showing some of every hue, presents as animating a spectacle as a Christian can well look upon. The writer will ever remember with pleasurable feelings a Lord's day spent with this congregation and their devoted pastor and his family.

The Sabbath engagements began at 9 o'clock, when the missionary, according to his weekly custom, conducted a service of an hour in length, with the children of the Sunday school. After the recitation of Scripture and a hymn, the minister proceeded with his reading, in course, of Mrs. Barbauld's allegory of the Infant's Progress, catechising his young hearers upon it and explaining it as he went on. About 300 children, with nearly 200 adults, were present. Their interest in the service was evident, from the close attention and the ready and pertinent answers which were given. The old, moreover, seemed to be as deeply interested in the exercise as the young. At 10 o'clock the Sunday-school classes were formed, and it was not a little gratifying to observe how large a proportion were able to read the word of God. Indeed the art of reading is not taught in the Sunday school, the time being wholly devoted to religious instruction. With the exception of the pastor's family, and a pious young lady belonging to an old white family of the district, the teachers wholly consist of black and coloured young men and women, whose hearts seemed thoroughly engaged in their work. The order observed was indicative of long and careful training. In all the movements of the school, not a word was spoken; a wave, or an uplifting of the hand, or some other silent sign, directed every change in the proceedings. And the promptitude and simultaneousness with which each sign was obeyed, was marked and gratifying. Almost before you could be aware that an intimation had been given, you were startled with the universal rustling of leaves, in finding the Scripture to be read; and at the commencement, before you could look round, the

classes were formed, and every one was in his place without confusion, and with incredibly little noise.

At 11 o'clock the public service was begun. The pastor gave out the hymns, and read the Litany of the United Brethren, with the Scripture lessons for the day; the visiting brother, a minister of another denomination, preached. The spacious church was filled in every part with an apparently devout and attentive congregation. The Moravian service consists, in an unusual proportion, in the singing of hymns and chants, in which the whole assembly joined with great animation and sweetness, led by the tones of the organ, skilfully played by the young lady previously referred to. During the preaching, it was evident that those doctrines which are most eminently distinctive of the Gospel struck the deepest chords in the people's hearts.

In Moravian congregations, the Lord's Supper is observed every eighth week. This was the day for commemorating the Redeemer's death. To this service the afternoon was devoted. There was much in the order of it to engross the attention, and to interest the feelings of a stranger. The communion was free and open, there being present both members of Baptist churches and adherents of the Church of England. As in all Moravian congregations, the brethren occupied one side of the church, the sisters the other; and the disparity of their numbers was not very considerable. All of either sex, including both the missionary and his wife, were clothed in white, sisters of the fairer colour wearing, as a covering for the head, small close-fitting caps, without hats or bonnets, and the black and coloured sisters, white handkerchiefs, after the fashion of the country. The service was simple, lively, and solemn, the only form of words being the words of Scripture in the record of the institution. Instead of common leavened bread, the unleavened wafer is used, served in oblong pieces from a silver chalice. This is carried by the pastor's wife, who follows her husband as he walks round from seat to seat of the communicants. As he approaches, all on a particular seat rise to their feet, and as he breaks the bread receive it from him standing. The bread is not at once eaten by each communicant, but held in the hand until all are served. The pastor then returns to the table, and taking the bread himself pronounces the words, "Take, eat," and so on, when all simultaneously participate. Having done so, the whole congregation kneels down, and remains for some time in silent prayer. The wine is then distributed, poured from a plain decanter into a small goblet, and handed in the same manner as the bread, only the cup is partaken of by each, one by one, as it is received. The time occupied by this method of distribution in so large a congregation is considerable, but it is filled up throughout by the singing of appropriate hymns, led at this service by a small melodeon exquisitely performed. The only exception to this last accompaniment was its use during the moments of silent prayer. Its soft symphonies, as successively they stole upon the ear in delicious

cadences, and then almost imperceptibly died away, were indeed most pleasing, but the effect was more sensuous than spiritual, and seemed hardly befitting the simplicity of Christian worship. Just before the distribution of the symbolic elements, the attention of the congregation seated in the area of the building and awaiting the communion of the symbols of the body and blood of the Lord, was called to a company who appeared in the gallery, the men on the right and the women on the left. These were candidates seeking to be admitted into the full fellowship of the faithful. After kind and earnest admonitions from the pastor, they took their seats, and remained, for the first time in their lives, spectacles of the solemnities which followed, and in which they expected ere long to share. The Lord's Supper is observed with closed doors, none but communicants being admitted during the service within the precincts of the church.

So was concluded a Christian Sabbath hallowed in the remembrance of many, and especially in that of those who, as visitors on that occasion, enjoyed with their Moravian brethren and sisters the communion of saints. The large concourse leaving the

Lord's Table quietly dispersed, and in a short time, the hum of the great congregation being hushed, the pastor and his amiable family found rest and solace in their comfortable Mission Home.

New Carmel is the spot in which that mysterious movement, which so wondrously spread over all the land in 1860 and 1861, had its beginning, and perhaps nowhere was its influence more healthful and holy, and scarcely anywhere has it left such abiding and rejoicing fruits as here. To this station it was indeed a process of purifying and of refreshing from the presence of the Lord. The congregation increased greatly; multitudes were brought into Christian fellowship; the house of God had to be greatly enlarged, while to this period may be traced much of the prosperity at present enjoyed. The following statistics, kindly furnished by the beloved brother in charge of New Carmel, the Rev. A. L. Thaeter, will show at a glance the amount of Christian work going on, and the rich measure of blessing vouchsafed by God on the labours of his servants, as well as the carefulness with which the church records of the station are kept:—

STATISTICS OF NEW CARMEL CONGREGATION OF THE YEAR 1863.

Communicant Members	...	...	...	...	...	...	...	Brethren	196	502
" "	...	...	...	...	...	...	...	Sisters	306	
Congregational Members	...	...	...	...	...	...	...	Brethren	75	160
" "	...	...	...	...	...	...	...	Sisters	85	
Candidates	...	...	...	...	...	...	...	Males	85	194
" "	...	...	...	...	...	...	...	Females	109	
Excluded persons attending speaking	...	...	...	...	...	...	...	Males	14	24
" "	...	...	...	...	...	...	...	Females	10	
Youths from 12 to 16 years, attending speaking	...	...	...	...	...	...	...	Males	119	232
" "	...	...	...	...	...	...	...	Females	113	
Total attending speaking	...	...	...	...	...	...	...	...	...	1112
Children under 12 years of age	...	...	...	...	...	...	...	Boys	385	742
" "	...	...	...	...	...	...	...	Girls	357	
Total	...	...	...	...	...	...	...	...	...	1854

CONGREGATIONAL TRANSACTIONS.

	Brethren.	Sisters	Total.
Confirmed and received to the Holy Communion	16	27	43
Re-admitted to the Holy Communion	10	8	18
Received to the Congregation	23	16	39
Re-admitted to the Congregation	18	13	31
Members received from other Congregations	3	2	5
Members removed to other Congregations	...	4	4
Adults Baptized	...	1	1
Children Baptized	...	...	...
Marriages	Boys 25	Girls 42	67
Deaths—Communicants, 3; Candidates, 2; Children, 5	...	...	12
Exclusions—Communicants, 8; Congregational Members, 16	...	...	10
Withdrawn—Communicants, 3; Congregational Members, 1	...	...	24
	...	...	4

SABBATH-SCHOOL STATISTICS OF 1863.

	Adult Males.	Adult Females.	Boys.	Girls.	Total.
Bible and Testament Readers	99	139	95	93	426
Persons not able to read, receiving oral instruction ...	65	108	70	92	336
Classes and Teachers	30	33	...	...	63
Total	195	280	165	185	825

Total—Adults, 475 ; Children, 350. Average Attendance, 575.

Within a ride of ten miles from New Carmel, in various directions, are three other Moravian Missionary stations, not so large, but on each of which a large amount of Christian labour is being bestowed, and fruit abundant is being reaped. The most important of these is New Fulnee, situated ten miles from Black River, in the parish of St. Elizabeth. It is approached by a mountain road, through several once prosperous estates, now in ruins, or rented to the black and coloured population in plots of from one to four or five acres. As you come near to the Mission premises, you open upon a wide greensward of park-like appearance, and then ascending a steep hill, the church, the school-house, and the pastor's dwelling, suddenly burst upon your view,—a somewhat imposing and very attractive group of buildings, kept in a state of perfect neatness and order. The total number of adherents is between eleven and twelve hundred, of whom nearly four hundred are communicants. This station shared in the excitement of the "Revival," during which the church was considerably enlarged, but the results do not appear to have proved by any means so satisfactory as at New Carmel.

Riding from Fulnee to Springfield by a somewhat circuitous route, the traveller may regale himself with one of the richest treats in natural scenery. At the foot of the mountain on which Fulnee stands is the Y. S. estate, once a flourishing sugar property. It derives its name from the winding course of the stream that runs through it, which is said here to represent these two letters. The waters of this stream flow from a tract of land some hundreds of feet above, forming as it descends a succession of cascades of thirty or forty feet in depth, each of which is received into a basin formed by the action of the water in the limestone, and then in its overflow rushes over the shelving rocks of varied form, till at length, where the level is reached, the stream softly pursues its devious way, fertilising the fields through which it passes, once having made the sugar-cane to wave before the breeze in unusual richness and luxuriance. Here the botanist might long linger with delight among ferns and mosses, and Jamaica flora, some of the former finding under the shelving rocks, with the waters dashing over them, the humidity and shade they so much love.

Springfield is at the top of another mountain of very considerable elevation, with a temperature ordinarily below that of an European summer. A neat little garden of European vegetables and flowers indicates the coolness and salubrity of the climate. It is situated on the mountain range opposite to that on which Fairfield stands. With a good glass the buildings of that and some other Moravian stations are distinctly visible. Looking out upon this inviting prospect, we observed a mountain on fire. At no very great distance from the spot on which we were standing, it seemed that at the mountain base some persons had been firing the bush for the purpose of clearing the land. The season being dry, and the breeze springing up, the fire ran up the mountain side. The flames once in possession of the dry grass and low bush, soon caught the thick standing wood. Then they raged with fury. Now with lightning swiftness they spread this way and now that. For a moment the fire seemed arrested, then it burst forth again, and the tongue-like flames licked up every inflammable substance which they met in an incredibly short space of time. At length, the whole mountain-side, from base to summit, was in a blaze. Had it been night, the scene would have been awfully grand indeed: even in broad day it was terrible to look upon. But the fire soon spent its fury, and left the surface of the ground black and charred; yet a few days, and a shower of rain would cover it with verdure.

The station at Springfield is smaller than some others. The congregation numbers only between 800 and 900, the communicants to about 200. But here, also, two day-schools are in operation; one a mixed school, conducted by a male teacher, the other an infant school, conducted by an interesting young female, who had been trained in the missionary's family. The buildings, though not so large, are as complete and in as beautiful order as other Moravian mission-premises—the very pattern of neatness and propriety. We left this station in the evening of the day, and it was cheering to observe groups of merry children skipping along the mountain passes, book in hand, on their way from school to their rural homes.

Returning to New Carmel, and journeying through Westmoreland to the parish of St. James, in a ride of about ten miles you come to Beaufort,

with which our notice of particular stations must close. It was originally only a preaching place in connection with New Carmel. Subsequently a substantial house was built to serve both as chapel and school-room. Now a church of considerable size has been erected, with a school-room underneath, a residence for the pastor, and a neat little cottage for the day-school teacher. The congregation numbers between 700 and 800; the communicants between 200 and 300. This station, like the others, is pleasantly situated, standing on the side of a road which descends from the mountain into a deep and fertile valley. This is one of the places at which an attempt was made to establish a Moravian settlement after the European model. Some hundreds of acres of land were purchased, and sold again in small lots to the people. But the attempt, as in other instances, was not successful; indeed, in the European sense, Moravian settlements nowhere exist in Jamaica. The members of the Church of the United Brethren mingle with the general community, showing no observable distinctions from professing Christians of other denominations. This no doubt has promoted their increase, and makes their influence as a Christian people more potent for good.

Moravianism in Jamaica appears to be more after the American than the European model, greater freedom of action generally being allowed, and fewer social restraints being imposed than in some other parts of the world. Among the missionaries, indeed, the same system of supervision and direction is exercised, but it appears to be done in a spirit of marked fraternal equality and mutual consideration. Thus, as one brother intimated, while according to rule he might not purchase a horse for his station work without the permission of the warden if he required one, and one suitable to his purpose offered, he should not hesitate to buy it, informing the brother officiating as warden afterwards.

In nothing, perhaps, is the advantage, however, of some kind of supervision and direction more observable than in the appearance of the buildings, I believe I may say of every Moravian station throughout the island. Without being uniform, they have a general character of neatness and substantiality. The historian of these missions only expresses the naked truth when he says: "The church, with its little belfry and bell calling to the meeting; the minister's house, the school house, and several out-houses, built in a solid and substantial manner of the hard timber of the country, or of masonry, without any attempt at ornament or show, form a little settlement, and may well be called a city on a hill—a light set on a candlestick." From thirty to sixty acres of land attached to each station are divided into allotments by dry stone walls, and converted into pasturage for the horses and cattle belonging to the mission.

Another pleasing feature developed in the operations of Moravian missions here, is the association

in the cause of the one common Saviour of men of various nations. In a visit to several stations, at one, the missionary was a German, while his wife was an European creole of Jamaica; at another, the husband was a Dane, his wife a German; at a third, both the brother and sister were English; and at another, American; all one in social relation and in fraternal intercourse, one in Christ Jesus.

No one, moreover, can visit a Moravian station without observing the great amount of attention bestowed on the education of the young.

In his annual statistics, the Moravian missionary accounts for the children of members and candidates, reckoning those only under twelve years of age, and considering them as lambs to be fed, and hence as souls under his charge. Of such there are 5200, in addition to the adults. It is necessary, therefore, that not only a register of communicants and candidates should be kept, but of their children. This at New Carmel is arranged in families; following the names of the husband and wife are the dates of their marriage, and the names of the children born to them, with the dates of their birth. This is a deeply-interesting document, enabling the pastor to see at a single glance not only what adults are the claimants of his pastoral oversight, but to know who are the little ones in every household growing up under his care. Some of the facts here recorded also bear gratifying testimony to the growth of population under the influence of Christianity and freedom in the mountain settlements around. In looking over the register, I observed the names of one couple to whom in eventeen years ten children had been born; another, nine children in thirteen years; another, nine in fifteen years; another, eleven children in fourteen years; and another, to whom eight children had been born in thirteen years. These were not taken down as the result of careful selection, but taken at random, in a cursory examination of the register, and are only a sample of numerous families. In this careful attention to the young, and especially in bringing them under the constant and careful supervision of the pastor, as well as under the general influence of the Church, some other Christian missionary bodies have much to learn. In the congregations of the United Brethren, moreover, parents are expected, in the periodical visits which they pay to the pastor, to bring their children with them at as early an age as possible.

These periodical visits are paid during the three weeks preceding the observance of the Lord's Supper. They are called speaking meetings, and are for the purpose of private conversation with each member relative to their spiritual state. Upon these occasions the missionary converses with the brethren, and his wife with the sisters, in separate apartments. This arrangement brings them into close and intimate acquaintance with the people of their charge.

These important missions are sustained from va-

rious sources. To a considerable extent the missionaries continue to derive their support from foreign sources; but the people under their pastoral oversight are all expected to contribute. Every member is required to give sixpence per month towards the support of the Gospel, and threepence every eight weeks towards the support of the poor. Some stations are thus rendered not only self-supporting, but have a surplus to apply to the general fund, while about 50*l.* is annually raised for the poor. In 1863 the school fees, as has been stated, amounted to 600*l.* 1*9s.* 11*d.* The institution at Fairfield receives 200*l.* a-year from Taylor's Charity. The London Association in Aid of Moravian Missions contributes between 300*l.* and 400*l.* per annum for the support of the country schools. The day-schools are also assisted by an annual grant of 300*l.* from the Government of the colony.

At the commencement of last year the stations of the Moravian Missions in Jamaica were favoured with a visit from Bishop Cunow, member of the General Mission Board in Germany, accompanied by the Rev. T. L. Badham of London, assistant-secretary to the Moravian Mission. They came as a deputation from the Home Board to examine into the state of the Mission in the West Indies; and also visited the islands of St. Thomas, St. Croix, St. Jan, Antigua, St. Kitts, Barbadoes, and Tobago.

Having concluded their official visitations, a Mission Conference was held at St. Thomas', attended by representatives from all the above islands. It was opened on the 15th of June, and closed on the 26th of the same month. Among the most important subjects under consideration were the questions, whether these Missions might not become self-supporting, and whether the employment of native agency might not be usefully extended. In relation to the former especially the deputation were able to arrive at sufficiently definite conclusions; and a plan has been submitted to the Home Board, of an eminently considerate and prudent character. It has been proposed that in future the amount of support derived from the Home Board shall be annually reduced by one-tenth, and that at the end of ten years no further grants in aid shall be made from the Mission Fund. This plan has been accepted with unanimity and cordiality by the Jamaica missionaries; but with some diffidence by brethren labouring in some other islands. The time, however, is obviously advancing when all Mission churches in the land must look, not to foreign sources, but to their own, both for men and means. God Almighty grant that the churches of every Christian denomination may be so strengthened and enlightened by the Holy Spirit that they may be found equal to the necessity which will ere long inevitably be laid upon them.

PAPERS ON SOCIAL QUESTIONS. No. III.

MARRIAGES AND MEANS.

THERE are some things which cannot be measured by the rule of three, and which even the most dismal professor of the so-called dismal science cannot express in statistics. Decimal points cannot deal with pure affection, with self-denying effort; with patience, courage, hope; with all that goes to make up the poetry of life; any more than they can deal with the higher problems which express the relations of human souls with their Divine Creator.

At the close of the last century there rose a political economist who constructed a very dismal science indeed concerning marriages and the increase of the population. He left out of his science all that could not be measured by the rule of three, which would have been all very well if it had not been dealing with human life, but which, as it applied to that only, was and has proved to be as false as it was dismal. The grand conclusions of this science of life were that marriage and the natural rate of increase among human beings provided for the ever increasing vice and misery of the human race—vice and misery being necessary to reduce the number of sufferers, and so in a manner relieve themselves. No wonder that execration and hatred has followed the name of this unhappy philosopher and his adherents. Human nature rose in revolt against their

doctrines, and human nature in its instinctive revolt was wiser than they. The numbers of the human race proceed, said they, from two to four, and from four to eight, while the means for their support increase only in the arithmetical progression of one, two, three, four. Time has already refuted them, and shown that science and industry can reach the highest progression, and outstrip it with ease. Social science equally repudiates and refutes the monstrous doctrine, and vindicates the ways of God to men, by showing that there is no natural law, obedience to which is death, but that all the laws of nature are so framed as to secure the happiness and not the misery of the race, and that it is only by their infringement that suffering is produced. Social Science instead of being the dismal science is the most hopeful of all sciences, for it shows that there is no evil in the world for which its author has not provided a remedy, no want for which there is not a supply. It points out how ignorance may be removed, crime repressed and disease prevented, and material means increased and well-being secured. Social Science confounds the false philosophy of the Malthusian, and shows that it is possible at once to increase the amount of happiness to each, and increase the number of those who come to share it. The philosophy of Social Science may be summed

up in a single sentence : the moral world governs the material.

Marriage is by far the most important act in the life of a human being. More than any other act it influences the future, not of the individual only, but of the community—of the race. All civilised nations have invested it with ceremony. Sentiment has woven about it every charm of tenderness and hope. Religion has sanctified and solemnised it. And all this sacredness and poetry, and dignity, has been the growth of the true instincts of man, causing him to seek for happiness in the higher region of his nature, and thus to advance in morality and purity.

The rule of three has, however, its place in nature, and cannot be overlooked with impunity. Means are necessary to marriages. If it requires so much to maintain one person, it will require so much more to maintain two or a greater number. There must therefore be some little calculation. Will such calculation destroy the sacredness, the poetry, the dignity of marriage, and reduce it to a mere transaction in the money market? The very reverse is the case. All these perish where folly and self-indulgence rush into ill-assorted union. They flourish only in the soil of wisdom, and tenderness, and self-denial. The man who is not content to labour and to wait for the woman he is in love with, that he may secure her, as far as he can, from privation and anxiety, is deficient in these noble qualities, and the woman who is not proud that he should, is still more so. Yet there are many who speak as if to inculcate such self-denial and forethought were to encourage selfishness and make marriage mercenary. Marriages that are mere calculations of means, though not unfrequent in certain classes of society, are never popular. The great mass of the people err all the other way, and never calculate at all. John and Janet marry before they are twenty, with nothing but a personal attraction, more or less strong, and trust in each other and in the future. And there is no doubt that they are building their lives on a basis of happiness—if we suppose John and Janet healthy, intelligent, and moral—more secure than Charles Edward and Sophia, if we suppose that they unfortunately begin with little or no trust in each other or the future, though with ample means and the safest of settlements. Still John and Janet would have shown themselves more intelligent and more moral, and also more faithful and devoted, if they had waited the year or two which would have given them a fairer start and saved them many a trial; saved them, if we suppose a failure in health or a lack of intelligence in either, from sinking to that end of the social scale where the pressure on the means of subsistence crushes out all the poetry of life, deprives it of all dignity and sacredness, and makes it full of the revolting cruelties which have been noted in "Infant Mortality," and "Early Labour."

On any of our national holidays, let any close

observer go and watch the people as they pour in crowds from the streets and courts of one of our great cities, and betake themselves to the parks and open spaces. Let such a one go to Primrose Hill or Hampstead Heath on Easter Monday, if he wants to see for himself how early the people of England marry. From a little distance Primrose Hill looks like a gigantic ant-hill, covered with its moving mass. Penetrate the mass, and what a crowd of young, pale, feeble mothers and sickly little ones it is. The bulk of the parents are little better than children themselves, and one longs to see them enjoying themselves like girls and boys, and not dragging about these sickly infants with such a look of care. Premature marriage tells surely on the health of the young mother, especially in the working-class. Herself a worker from a very early age, she is longer of reaching maturity than the girls of a higher class, on whose strength no such demand has been made, and who have had better food and more of it. Yet, before she is full grown, a fresh demand is made upon her strength, and she has to support a child, and to engage in all the round of domestic duty which falls to the lot of a working-man's wife, if she is fortunate enough even to be spared further labour. The feeble health of the mother tells also upon her child. Its stamina is small, and it easily falls a victim to disease, or grows up weaker than its parents. It deteriorates in every possible way from the comfort, and happiness, and prosperity of the home.

That the marriages of a very large proportion of the working-classes are premature, the Census proves. Among girls, they begin at the age of fifteen, as many as thirty-five being married at that age in 1861. According to the same authority there were ten husbands who took themselves wives at the advanced age of sixteen. At sixteen, the marriages of girls count by hundreds, and at eighteen by thousands, while hundreds of young men are married at the latter age. At twenty, men and maidens marry at nearly equal rates. In 1861 there were 50,000 young women to 48,000 young men.

This is by far the largest number that takes place at any age. After that the numbers rapidly decrease, and the proportions alter, more men than women marrying after twenty-five. Nearly two-thirds of the population are, therefore, married before the age of twenty; and, taking into account those who never marry, the great bulk of the people are married before they reach the age of twenty-five. If three years were added to all the ages under twenty-five, a marvellous change would be made in the health, and comfort, and well-being of the community; but this would pre-suppose a great increase in intelligence and morality, for the years of youth wasted in vice and folly are productive of worse results than premature toil and care. Is it so very impossible to suppose that the mass of the people are incapable of rising to the level of

thousands of the same race? We think not. In the middle class, and among those who are rising into it, marriage is frequently deferred, with advantage, longer than this. The result is increased means of life, as the product of increased intelligence and moral power.

In Lancashire, the young people of the working-class often choose a holiday in which to marry *en masse*. As many as sixty or eighty marriages are on such an opportunity celebrated at once in the parish churches of Manchester. Here it may be noticed, that all who sign the register with a cross are not unable to sign their names. There is no time on such occasions to write the full name, and the young women as they pass the register make the cross with a single dip of the pen, in order to expedite the exit of themselves and companions from the throng of brides. Many of these young wives, when their holiday is over, go back to their labour in the work-room or the factory as if nothing had happened. It seems all very well at the outset, but it is the beginning of weary years of toil, to which is to be added all the pains and cares of motherhood. It is, indeed, a bad beginning for the young wife to go out to work, and should, if possible, be avoided; for it is when entering the new home that the habits of the new life are formed; and if the wife is absent from the first, the centre of attraction and source of comfort is absent too. The custom holds out a temptation to the idle and improvident young man to marry independent of his own exertions. I shall never forget meeting a number of mill-girls in one of our largest manufacturing towns, representing 5000 of their class, who were forming a Friendly Society. "The married ones are worst off," said the spokeswoman; "a lot of worthless fellows come and marry us, and then go idle, and live off our earnings." But I said, you are not obliged to marry the worthless fellows, and earnestly exhorted them to get up a feeling among themselves that it was best for both not to work in the mill after their marriage, and to make known their intention, so that the idle fellows might be less tempted to marry them. It is an undoubted fact, that the idleness and vice of the husbands cause many wives to seek employment to the neglect of their children, and that they are thus responsible for the infant mortality which results. In some districts the cause is poverty, the wages of the men not being sufficient to maintain the wives and children. Of such districts Dr. Edward Smith says: "The labour of the women in the fields (whatever may be its disadvantages, and however desirable it may be that it should not be necessary) is, under present circumstances, of great advantage to the family, since it adds that amount of income which relieves them from the pressure of want, and enables the whole family to be better fed." This necessity, where it exists, must be met by other means; but the custom of married women working away from their homes prevails where the wages of the men are quite sufficient for the family.

The husband and father spends his earnings on himself in the low indulgence of the public-house and beer-shop, and throws upon the wife and mother the chief burden of supporting herself and her children. "The poor mother returns home, after her hard day's work, very tired, but she must do her household work, prepare supper, and sit up washing and mending the children's clothes long after her husband is asleep. When, at length, wearied out, she does go to bed, it is with the knowledge that she will have to rise an hour earlier than he needs to do in the morning, to dress the children, and give them their breakfast, before starting to her work. If, then, this short night's rest is broken in upon by the cries of a sickly infant, we cannot be surprised if a dose of opium is given to quiet it, nor need we wonder that its death should be a matter of little regret."

So writes a Lincolnshire lady, who is intimately acquainted with the lives of the women of that county. She says "it is sheer, sad necessity, which in nine cases out of ten compels the mother to desert her infant;" for it is desertion when she knows that if she goes out to work her infant most probably will pine and die. But what is she to do if her husband spends the greater part, or even the whole of his earnings, in the public-house? Unless able to find work, she and her children must starve. She is forced to sacrifice the infant for the sake of her other children, like the unhappy mother, pursued by the pack of wolves, who threw out of her sleigh one child after another, in order that the remnant might be saved. "It is horrible," continues the same lady, "that a mother should have to choose between the lives of her elder children and that of her infant; but when the choice is forced upon her, she does right to save those whose sufferings from want would be the most acute; besides which, if without food herself, she would not long be able to support the infant." It is almost a relief to hear a voice lifted on behalf of these poor mothers, and to be told that a cruel necessity is laid upon them; a relief from the oppressive thought that multitudes of women were so degraded as to relinquish the strongest instinct of their nature. It would be impossible to stop all the avenues of labour to married women, and it would be as cruel as it is impossible; but it is clearly a law of nature that the woman who is bearing children should not be required to earn her subsistence by daily labour. She cannot fulfil the duty of nursing her child if she is to be absent from it all day, exhausting her strength in toil. It breaks the marriage compact, which secures protection for the children, and the care of the mother during infancy is the protection necessary. It is on the father, as the stronger and least burdened of the parents, that the duty of providing for the mother and child rests, and on him rests also the sin and wrong of neglecting to do so. Of such a one it is written—"He hath denied the faith, and is worse than an infidel." It is not long since the degrading

work of mining was prohibited to women. "Tell Queen Victoria," said Isabel Hogg to the Commissioners, after recounting the fearful sufferings of wives and mothers, "that she will have the blessing of all the Scotch coal women if she will take them out of the pits." Taken out of the pits, they were, to the great blessing of all concerned; and though Queen Victoria may not be able to take mothers out of the fields, and the factories too, she and every woman in her dominions may help forward the time when they shall cease to

be driven there. Every increase of intelligence will prove to working men and women how evil and unprofitable it is for married women to be removed from their homes, and occupied in earning money; will develop the moral qualities on which the well-being of humanity rests; will enable men to produce the means necessary to marriage, and promote the growth of all those finer feelings which form at once its happiness and its safeguard, that so the nation may be multiplied, and the joy increased. ISA CRAIG.

MEDICAL MISSIONS.

In our number for July, it was intimated that Dr. Elmslie, after spending a few months of preparation in the Punjaub, had set out for Kashmir, the scene of his future labours as a medical missionary. The following letter from himself to the Secretary of the Edinburgh Society gives an interesting account of his journey, his arrival at the capital and the commencement of his work, and we give it almost entire. Great things may be anticipated from Dr. Elmslie in time to come; for his professional education, which has been very complete, was founded upon a distinguished preliminary training; he has already shown an aptitude for communicating instruction, both religious and secular, to others, and, above all, he is animated with a burning desire to employ his attainments as a surgeon and physician in gaining access to the hearts of the ignorant people among whom he dwells.

"I, my two native assistants and Kashmiri catechist, left Lahore about the middle of April last. Our route lay by Rawul Pindee and Murree. Nothing of great interest befel us till we entered the territories of the Maharaja of Jummoo and Kashmir. So bitter had been the opposition of the native authorities to the praiseworthy efforts of Messrs. Smith and Clark, ordained missionaries of the Church Mission Society, on two previous occasions, that I fully expected to meet with similar treatment in my Medical Missionary operations. But I was most agreeably disappointed. With one exception, the people heard us gladly, and not the people only, but the public functionaries also. When I say we were listened to gladly, I mean that the people were most attentive and appeared to relish what we said and did. Before setting out I had formed a plan which I found to work admirably. As soon as we arrived in a village where we were to rest for a short time or pass the night, I had the principal man of the place brought to me. He was then informed how many coolies we should require for our next march; and that, as I was a hakim, I would be very glad to see and prescribe for all the sick folk in the village and neighbourhood, if he would bring them to my tent, at such and such an hour, according to circumstances. This latter piece of intelligence was invariably received with manifest

pleasure. You will observe that before I attempted any regular missionary work, I took good care to let my character of hakim be well known both to people and magistrates. The only place where we were prohibited from speaking to the people about the Gospel and Jesus Christ was the village where my catechist rashly and hastily began addressing a group of natives whom we passed as we entered the village, and one of whom unfortunately happened to be the sardar or chief-man. With that single exception, we were allowed to address the people on Divine things, and to give to those who we found able to read religious books. At the hour I had fixed, and long before it very often, the sick were brought to the door of my tent. The coolies who had carried our baggage from the last halting-place being still with us waiting to be paid for their day's work, were placed near the sick. A portion of Scripture was now read to the interesting company and explained to them by the catechist, who can do that work excellently, being a good Christian and a Kashmiri by birth, so that he is able to speak to the people in their own tongue of the wonderful works of God. I always saw that the passage of Scripture selected, read and commented on, was one that contained the thick cream of the Gospel—man's lost condition by nature, and redemption only through faith in Jesus Christ, God's own Son. After the address, I paid my coolies, that they might return to their own homes. By adhering to this plan, no fewer than 400 coolies, besides the sick, heard the Gospel during our march from Murree to Srinuggur. Many of them had doubtless never before heard of the sweet name of Jesus, and, it is sad to think that, in all probability, many of them will never, in this life, hear of it again. The coolies away, I then proceeded to treat the sick who were present, as well as the shortness of my time and the scantiness of my resources, by the way, would permit. Sometimes there were as many as forty sick persons at my tent door, both men and women. Their ailments consisted chiefly of febrile, opthalmic and cutaneous disorders. At one resting-place, I was surprised by the large proportion of fever cases and the presence of large *goitres* in the patients. The fever was of the intermittent type. The march from

Murree to Srinuggur I greatly enjoyed ; the scenery being in some parts beautiful, in others grand, and the climate all that could be desired. The Ihelum, which is the principal river of Kashmir, being navigable from Baramulla to Srinuggur, and eastward as far as Islamabad. On arriving at the first-mentioned place, which is a town of some 6000 inhabitants according to hearsay, we hired two large boats to convey us and our belongings to the capital of Kashmir. We were about three days in sailing from Baramulla to Srinuggur, and the whole expense for the whole company was six rupees, or about 12s.—not a very large sum certainly. From Baramulla westward, the bed of the river Ihelum is exceedingly rough and current very rapid ; but from Islamabad to Baramulla, the whole length of the Vale of Kashmir, the incline is very small indeed, only 3 feet a mile, so that the large body of water flows along very gently, and thus the river is navigable.

“ We landed at Srinuggur on the 4th of May, nineteen days after the Valley is open to foreigners. You are, I daresay, already aware, that no European is allowed to remain, throughout the year, in Kashmir. Whatever is the reason, there the *veto* stands, and it will very materially interfere with our Medical Missionary operations, as you can easily see. My first work, on landing, was to look out for a conveniently situated house. You must know that the Maharaja partially treats every foreigner as if he were his guest. A house, such as it is, is provided for every stranger so long as he remains. These houses of the Maharaja are rickety, tumble-down affairs ; but as the climate is propitious, they are habitable. In the city itself, no European is permitted to reside, so that I had to look about for a house as near to it as possible. The Maharaja's bungalows nearest to the city, were either already occupied or reserved. Between them and the city there was a portion of a bungalow belonging to a native merchant which I could rent, if I chose. The accommodation was both scanty and inferior, but it being the best I could find for my work, I struck a bargain with the man to let me have it at the rate of 2l. a-month. There is, one large room, which serves me as drawing-room, dining-room, sitting-room, sleeping-room, and consulting-room. Round this large room—it is very large—there are three verandahs, one on each of three sides of the large room. And connected with the three verandahs are four very small closets. One of the verandahs has been fitted up as a dispensary, where all the medicines and instruments are. Another has been converted into a small hospital : for I resolved that if I should have but two rooms at my command, one of them should be an hospital, or, at least, form the nucleus of one. I daresay you are smiling at the idea of converting a verandah into a hospital, but this is Asia, and people, I have already seen, are obliged to work with very inferior tools here, if they wish to accomplish something which would otherwise remain for ever or for a long time unperfected. I resolved therefore to have, from the very

outset, a room capable of accommodating one or two patients, and which I could dignify with the imposing name of hospital. The remaining verandah is allotted to the servants as a sleeping-room. Of the four small closets, one is the catechist's bed-room ; another a bath-room ; another a stove-room ; and the fourth I have reserved for such eye cases as require to be constantly under the charge of the surgeon. As you ascend to my dwelling, you pass a long verandah on your right hand, and this I have had fitted up as the patient's waiting-room. It is capable of affording accommodation to a hundred patients. In this verandah, every morning at 7 o'clock precisely, the patients having all assembled, a portion of God's Word is first read either by myself or the catechist, and then expounded by him, for I am not sufficiently acquainted with the language to enable me to undertake that part of the work. After reading and exposition, a brief prayer is offered up, after which the work of the doctor begins. From the very first, the average daily attendance of patients has been gradually increasing, until from being only five the first day, they reached this morning (June 21st) the large amount of eighty-seven. And what is very encouraging is, that the women come to me in great numbers. Indeed there are now about as many women present as men. Having, I may say, to do everything myself in the way of treatment, on the spot, and compounding and dispensing the medicines, and being besides, as yet very imperfectly acquainted with the language, I find it impossible to treat eighty at one time to the best of my ability without completely exhausting myself. I have, therefore, resolved to take the women one day and the men the next. Some patients I shall have to see daily in addition. Cataract is exceedingly common. Up to this time, however, only one case at present suitable for operation has presented itself to me, and I purpose extracting the lens to-morrow. The patient is the wife of a goldsmith in the city, who saw me one day in his neighbourhood distributing tracts and copies of the Gospels, and telling the people I was a hakim and would be happy to see them at my house if they were sick. The man desired us to go to his house, which he permitted us to enter. There I saw his wife, and made preparations for the operation. I have removed successfully two large cystic tumours. Iridectomy for opacity of the cornea, I have once done ; and the day before yesterday I performed resection of the wrist-joint. To-day the patient is doing well. Other cases of importance have come in my way, and, am happy to say, have been cured. For nothing am I so grateful to Mr. Syme, the great surgeon, as for his excellent remarks on the diagnosis and treatment of rectal and joint diseases. It is an interesting fact in the history of chloroform, that although this is, so far as I know, the first time that that invaluable anæsthetic has been employed in the Valley, the natives are taking to it very kindly. They manifest great surprise at its wonderful effects. But, whenever I have had occasion to administer it,

not the least objection has been offered. I ask the patient or his friends if they would like me to give him something which will effectually prevent him from feeling any of the pain resulting from the operation, and the invariable reply hitherto has been, that he or she wishes to have such a medicine. Already, chloroform has been administered seven times by me, and in all, with nothing at all untoward. Thanks to what I learned in Professor Simpson's class and saw while his house-surgeon.

23rd June.—I have just received a supply of vaccine matter from Dr. Dallas, inspector of prisons in the Punjaub. One of the leading moonshees, or clerks of the Maharaja, sent his two children to be vaccinated some time ago; but as the matter was from the plains, it failed to hold, and I was obliged to send to one of the hill stations for a fresh supply. It would be a great matter were vaccination to become general in Kashmir, as, according to current report, thousands are carried off annually by small-pox alone. I was much interested by your last year's report of the Edinburgh Medical Missionary Society. The good work is steadily, although very slowly progressive. I do trust that the memorials for Dr. Coldstream and Professor Miller are all but consummated, and that ere long the Cowgate Dispensary and Training Institution will be represented by a comfortable, commodious, and tasteful building. I need not say how much I am interested in all that relates to the Cowgate and to Medical Missions. The visits of the Medical Missionary Circular are always exceedingly welcome to me. Of late I have been very much impressed with the thought of the absolute necessity of God's blessing on our work as missionaries, if our labours are to be followed with the conversion of souls. And I believe God has put into my heart to suggest to you that our society at home, all friends of Medical Missions, and all Medical Missionaries themselves, should set apart some week, or portion of a week, towards the close of this year, or the beginning of the next, for special prayer in behalf of the parent society, and all its schemes; and of the foreign work, and all its interests. I feel persuaded that if such a season of united mutual prayer were spent by us, we should individually reap a rich personal spiritual blessing, and our work would greatly flourish in consequence. From the sure promises of God, we know right well that such certainly would be the result."

We add the following very important and interesting testimony borne to the value of Dr. Elmslie's labours by the Lord Bishop of Calcutta.

"During my present stay in Kashmir, I have twice been present at Dr. Elmslie's receptions of patients, and bear willing testimony to the great interest and practical usefulness, as well as to the wise and Christian character of his proceedings. He presents Christianity to the people in its most obviously beneficent aspect; and for this union of care for men's souls with the healing of their bodies, the Gospel narrative furnishes us with the very highest justification and precedent. It is but little that we can at present do to make known to the people of this country the blessings of Christ's salvation, but I quite believe that Dr. Elmslie is knocking at the one door which may, through God's help, be opened for the truth to enter in. I heard two Hindustani sermons from his Catechist addressed to the sufferers from various maladies who were gathered in the verandah, one on the Lord's Prayer, and the other on the Parable of the Sower. Both were excellent, simple, unpretending, suited to the hearers, placing before them plain Christian truth, and without any offensive remarks on their own religions, or the very slightest political allusion.

"The fact that there are not (and under present circumstances apparently cannot be) any properly educated doctors in Kashmir, makes Dr. Elmslie's presence here an act of Christian benevolence, quite apart from its Missionary character; and I cannot but hope that this, joined to the quiet efforts of the chaplain to keep alive in English travellers a feeling of Christian faith and responsibility, will at least remove from the minds of the people any prejudice against the Gospel which may, I fear, have been excited by the too frequent misconduct of Englishmen visiting the valley. On all accounts, I heartily recommend Dr. Elmslie's efforts to the sympathy of all thoughtful persons, and I feel sure that he will be guided by prudence as well as by zeal, and will not forget what is due to the wishes of the government of the country, while at the same time he will of course maintain the directly Christian character of his work.

"G. E. S. CALCUTTA.

"SRINAGUR, KASHMIR, May 29, 1865."

Contributions to the various objects of the Edinburgh Medical Missionary Society will be received in London, by Mr. James Watson (Messrs. Nisbet & Co.); 21, Berners Street, W., or by Messrs. Fuller, Banbury, Mathieson, & Co., 77, Lombard Street: in Edinburgh, by Dr. Omond, 43, Charlotte Square.



LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE Wesleyan Conference has held its meetings at Birmingham. The Rev. William Shaw was chosen President. Mr. Shaw was for many years a most effective missionary in South Africa. Fifty candidates were ordained to the ministry. Among the most distinguished strangers present was Bishop Jancs, of the Methodist Episcopal Church in the United States. At a public meeting held in the Town Hall, he made the following statement as to the results of the recent war, as regarded slavery:—A war more gigantic in its proportions, and deadly in its effects, had never been waged in this world; and he said it without fear of contradiction that one cause of the war was slavery, and they might see, now that the war was over, it had the effect of giving freedom to the slave. A large number of their fellow-men in America were in affliction and misery. He was glad to be able to call them fellow-men, for only a few short months ago they were called chattels, were considered by law as chattels, and were publicly sold like any other property. He was glad that he could stand there that night and call them fellow-men, and no one could molest or make him afraid for so doing. The number of slaves had been already stated, and he thought the number had not been exaggerated; but he thought that the number who were able to maintain themselves had been under-estimated. He believed that one-sixth of the number were not only capable of, but were at the present time, supporting themselves. They were, as he said, doing it and doing it satisfactorily. The remainder, however, three millions, was more than sufficient to furnish a strong claim on their attention and sympathies. The claims of those who were freed during the war, more particularly the commencement of it, enforced themselves with a peculiar force. As the war proceeded and the Federal lines advanced, the natural results began to follow. The Government required all able-bodied negroes for the army. These were the more valuable part of the planters' "stock," and consequently, to prevent losing them, they (the planters) sent them into the interior of the country.

The principal part of the negroes found by the Federals, therefore, were women and children. Of course, many of the slaves fled into non-slave States, and being left to their resources in a strange land, many of them became destitute. All this was the great cause of the present destitution in the States. Following that, was the complete and final victory of the Federal army, and the total disbandment of the Southern army, which was another cause, as it resulted in the emancipation of all the negroes, throwing them upon their own resources and public charity. Their old masters were either unable or unwilling to supply their wants. Many of them were unable to supply their own necessities and those of their families, and those who were able to help them were—for the most part—unwilling. The consequence was that new business relations had not been made. The planters had not been able yet to make arrangements for again carrying on the plantations. One great difficulty was the unwillingness of many of the planters to acquiesce in the opinion of government as to what amount of remuneration should be paid to the freed negroes. General Howard had issued an order to the effect that they were to receive the same wages as they used to be paid when hired out by their masters to other masters, and this the majority of the planters refused to pay, thinking it more than an adequate compensation. Time might make them of different opinion, but in the meantime the plantations were not at work, and something must be done to enable the emancipated negroes to live. He had no doubt of the disposition of the negroes to labour, and not the slightest doubt of their capacity to provide for themselves. He had travelled through all the Southern States, and understood the state of society entirely. A vast number of the freed negroes before the war commenced, and before their emancipation, were followers of Christ.

The returns showed that in Great Britain there were at the end of March last 19,091 persons on trial for church membership, and 330,827 full and accredited church members; showing a net increase over the number of members reported last year of 1159. "During the year 5557 members of the Society

have died ; 21,319 have removed to other circuits ; 18,793 new members have been received into the church ; and 49,463 persons have been admitted on trial for church membership."

The number of members on mission stations was read by Dr. Hoole, which showed the following result :—Last year, 65,377 ; this year, 62,545 ; being a net decrease of 2832.

Dr. Hoole said that the circumstances of their missions, especially in the West Indies, illustrated the importance of the prayer, "Give me neither poverty nor riches." Their societies in the West Indies were suffering extreme poverty ; hunger and nakedness prevented many even of those who had been members of the Society for many years from attending public worship. These and the like circumstances affected their societies in the West Indies to an extent not easily to be apprehended by the brethren at home. Whenever that pressure of poverty and misery was removed, there would again be, he trusted, a return of prosperity.

The Committee on Memorials suggested that the legal regulations did not allow of the extension of the term for more than three years ; yet that the rule forbidding a minister to return to a circuit before eight years had elapsed, might be rescinded so far as Scotland is concerned. Dr. Waddy moved a resolution substantially adopting the recommendation of the committee. This was supported by the Revs. G. Scott, J. Drake, A. F. James, W. M. Punshon, Dr. Rigg, and others. It was opposed by the Revs. T. Vasey, S. R. Hall, Dr. Osborn, and others. Considerable interest was excited by the discussion, and there was an evident determination on the part of many ministers to carry the motion if possible, and thus to introduce the thin end of the wedge for an alteration of the rule in its application to England. Those who opposed saw this, and resisted the motion most strongly. On the suggestion of the President, a compromise was effected, that a reply should be forwarded, stating that the three years' law prevented the direct granting of the request, but that the whole subject would be considered by the next Conference.

From the report of the schools committee it appeared that six new schools had been erected during the year. There are in the connection 579 day-schools, increase 17 ; scholars, 88,525, increase, 6192 ; Sunday-schools, 4986, increase, 91 ; Sunday-scholars, 537,311, increase, 4792 ; scholars in society, 29,356, increase, 2566. In select religious classes, 12,913, teachers (including officers) 98,401 ; increase, 7123.

Some conferences have been recently held on the subject of enlarging the borders of the Established Church, so as to enable many, who now are prevented by conscience, to join her ranks. Dean Stanley has been one of the prime movers. A correspondence is published on this subject between Mr. H. Cristopherson and the Chancellor of the Exchequer. The following is a portion of Mr. Cristopherson's letter :—

"I am one of those who agree with the dictum uttered, I think, by Mr. Isaac Taylor, that 'half a dip of ink would reconcile hundreds of Nonconformists to the Established Church.' Without further trespassing on your time (although it would gratify me much to be able to proceed from assertion to demonstration), I beg permission to affirm, that multitudes of men who would be acquisitions to the strength of the Church of England, remain outside her borders because, like myself, they cannot strain their charity to the full extent of the service for the 'Burial of the Dead;' they cannot sanction, even in words, the *opus operatum* of the 'Baptismal Office;' they cannot claim co-ordinate authority with the Apostles in the 'Order for the Visitation of the Sick;' they cannot offend their notions of modern decorum and decency in the office for the 'Solemnization of Matrimony.'"

Mr. Gladstone says in his reply :—

"Many a Churchman would deal liberally in questions of admission to equality of all civil, social, or educational privilege, who not only would resist attempts to alter the Church itself, with a view to comprehension, but would, from fear of this latter object, become jealous of all concessions appertaining to the former. I do not speak of my own opinions or predilections in this matter, because I have no more the right of enjoyment of the national establishment of religion as such, than any other subject of the Queen. And if it can be shown that a change would enlarge and strengthen the Church on the whole, I should admit at once the justice of that change, however unfavourably it might affect myself. But the time is eminently unfavourable for grappling on any footing with the broader questions."

At a meeting of Roman Catholic clergy and laymen held recently on board the reformatory ship Clarence, in the Mersey, a statement was made as to the means intended to be employed for the extension of "Catholic Reformatories and Industrial Schools in the United Kingdom." It had been resolved at a previous meeting in London, it was said :—

1.—To establish a centre of information and action of all matters connected with Reformatory and Industrial Schools.

2.—Also a means of communication on these subjects with the Government, magistrates, gaol authorities, &c.

3.—To aid in the establishment and maintenance of those institutions.

4.—To be the central agency for the disposal and protection of juvenile offenders, and to aid discharged prisoners.

The following resolutions were passed :—

"Considering the facts which have been put before this Conference, it is desirable to establish an Association, to be called the Reformatory and Industrial School Association ; and that the following gentlemen be requested to give the Association

their patronage and co-operation: Patrons—The Archbishop of Westminster and the Archbishop of Dublin, with the Archbishops and Bishops of the United Kingdom. President—Sir Robert Gerard. Vice-Presidents—Lord Edward Howard, Lord Petre, Lord Herries, Lord Lovatt, &c.”

It was decided to publish a quarterly journal, to be called the “Reformatory and Industrial School Magazine; also, that the General Meeting of the Association should be held in London every year during the month of May.

Since this London meeting “a deputation of fourteen Members of Parliament had an interview with Sir George Grey, relative to assistance to discharged juveniles. He promised to give the matter his best attention; then Lord Wodehouse has paid a visit to Glencree, when the matter was brought under his notice. It is more than probable that after the opening of Parliament this question will receive the attention of the Lords of the Treasury, and that at least six months’ licence will be granted, instead of, as at present, one month.”

If the following statement, copied from a Roman Catholic journal, be correct, it presents rather an alarming view of the progress of the Church of Rome, among the upper classes, within the last ten or twenty years.

“A respected friend has requested us to republish the annexed list of conversions to Catholicity, which some time since appeared in the columns of the *Universal News*. We find, on computation, that the list contains 867 names of the highest, the most gifted, and the most distinguished in the land, including the under-mentioned members of the nobility and leading gentry, with no less than 213 clergymen and other dignitaries of the Protestant Church:—

“Duchess of Hamilton, Marchioness of Lothian, Countess of Kenmare, Countess of Arundel and Surrey, Viscountess Fielding, Viscountess Hampden, Viscountess Newry, Lady Elizabeth Peat, Lady Anna Maria Monsell, Lady Sussex Lennox, Lady Katharine Howard, Lady Charles Thynne, Lady H. F. C. Kerr, Lady Alice Mary Kerr, the Earl of Roscommon, Viscount Melbourne, Lord Fielding, Lord Campden, Lord Huntingtower, Lord Nigel Kennedy, Lord Ralph Kerr, Lord Walter Kerr, Lord John Kerr, Baron Ward, Right Hon. and Rev. Lord Charles Thynne, Right Hon. and Rev. Lord Henry F. Kerr, Hon. and Rev. W. and Mrs. Towry Law, Hon. and Rev. C. W. Cavendish, Hon. Sir John Talbot, K.C.B.; Hon. Gilbert Talbot, Hon. E. S. Howard, M.P.; Lord and Lady De Trafford, Lord and Lady De Vere, Sir George Bowyer, M.P.; Lady Blennerhasset, Sir Vere de Vere, Bart.; Sir R. Blennerhasset, Sir John Simeon, M.P.; Ladies Anna and Louisa Acheson, daughters of the Earl of Gosford; Lady Olympia Anderson, the Dowager Duchess of Argyll, Lady Armitage, the Duchess of Athol, Sir Simon Bradstreet, Bart.; Sir John Bradstreet, Bart.; the Duchess of Buccleuch, Hon. Mrs. Byng, the Dow-

ager Countess of Buchan, Lord Boyle, son and heir of the Earl of Shannon; the Countess of Clare, Lord Carew, Sir N. Colthurst, Bart.; Lady Colthurst, Hon. R. Cavendish, Count De La Feld, uncle to the Earl of Limcrick; the Earl of Dunraven, Sir C. Compton Domville, Bart.; Lady Douglas, Sir C. d’Albiac, Lady Georgina Fullerton, sister of Earl Granville; Hon. Miss Lane Fox, niece to the Duke of Leeds; Lady Foley, Lady Duff Gordon, the Duchess of Grammont, Lady Sage, Hon. Mrs. Heneage, Lord and Lady Holland, Her Royal Highness the Duchess of Kent, mother of Her Majesty the Queen of England; Lord A. Kennedy, the Duchess of Leeds, the Marchioness of Londonderry, eldest daughter of the Earl of Roden; the Hon. Miss Lloyd, Lady Rossmore, his Grace the Duke of Leeds, Sir Samuel Moore, Bart.; his Grace the late Duke of Norfolk, Lord Norreys, son and heir of the Earl of Abingdon, and grandson of the late Archbishop of York; Lady Burke, Sir Alan M’Nab, Prime Minister of Canada; Lord and Lady Monteith, Hon. Miss Methuen, Hon. Miss Mostyn, daughter of the Bishop of Rochester; Sir W. G. Palgrave, Lord Powys, son and heir of the Earl of Lifford; Hon. and Rev. George Spencer, brother of Earl Spencer; the Hon. Misses Stanley, daughters of the Bishop of Norwich; Sir John Sutton, Bart.; Hon. Mrs. Stonor, daughter of Sir Robert Peel; Hon. and Rev. George Talbot, brother of Lord Talbot de Malahide; Lady Caroline Towuly, sister of the Earl of Sefton; her Grace the Dowager Countess of Sutherland, Sir Lascelles Wrexall, Sir B. Wrey, Bart.; Lord Walpole, son and heir of the Earl of Oxford; Lord and Lady Castle Stuart, Marchioness of Queensbury, Lady Herbert, Mr. Calcutt, M.P.; Mr. Anstey, ex-M.P., and Governor of Ceylon; S. E. de Vere, M.P.; Edward Bellasis, Sergeant-at-Arms; A. Cliffe, D.L.; F. Wegg Prosser, M.P.; J. B. Aspinall, Recorder of Liverpool; General Hamilton, Mr. Price, Editor of the *Dublin Packet*; C. R. Scott Murray, ex-M.P. for Oxford University, &c. &c. Among the Protestant clergymen and dignitaries who seceded, and the number of whom exceeds 200, are to be found the names of Dr. Newman, Archdeacon Manning, Archdeacon Wilberforce, Canon Oakley, Rev. Dean Dodworth, Rev. H. Anderson, M.A.; Rev. Messrs. Pritchard Hamilton, Hale, Perry, Leeson, Cooper, Caswell, Fothergill, Foster, Allies, Mardell, Phillips, Coleridge, &c. &c.”

LONDON, August, 1865.

Ireland.

ANY reader of our Roman Catholic newspapers last week would have seen two characteristic advertisements side by side. A suburban chapel needs completion, and a lottery, with 200 prizes, is announced to provide the funds. The first prize is a crucifix carved in silver, or, as the programme puts it, a “transcendent delineation of an ex-

piring God;" the next is a pony and phaeton. Further down the list may be found an eight-day clock, a copy of Moore's Melodies, the British Poets, and unlimited plate. The winning numbers will be duly published. Of late this move of charity has thriven amazingly in Dublin. Lord Mayors' carriages, Lady Mayoresses' ponies, prize cattle, oil paintings, and tea-services have been paraded in the streets under the fluttering banner of sound benevolent lottery. Orphan Asylums, Blind Institutions, Penitentiaries, above all, unfinished chapels, have outvied each other on the dead walls. Frankfort was distanced by these eloquent appeals to chance and the favour of the Virgin; and if the sanctity of the Church might be measured by its lottery tickets, Dublin is almost as holy as Rome. The Solicitor of the Treasury has checked the growth of a great evil by cautioning Mr. Duffy, the Roman Catholic publisher, against the sale of any lottery tickets. A stronger check than this will be needed; but the practice has become so gross and offensive that even this will be welcome. Among the prizes at this lottery there occurs, oddly enough, "A handsome Illustrated Family Bible," and the next advertisement is from Mr. Duffy, of his "Grand Pictorial Family Bible, to be completed in forty weekly numbers, price sixpence each." Even in a country of anomalies, it is surprising to read in the same column of an approach to Roman morals and an emulation of the Bible Society, the one under the same "Catholic" auspices as the other. The tendency of Romanism here is towards asceticism, at least among the clergy. As many as seventy in one diocese will sometimes "retreat from the world" for a week to perform religious exercises. It seems however they are still worldly enough to retreat for other purposes. A Mr. Redmond was unable to retain his seat at the late election for Wexford: though he was the idol of the populace the priests thrust him out. He died since then, and the people organised a funeral procession of, it is said, 10,000 mourners. During the six or seven hours the funeral lasted, no priest was visible, and Mr. Redmond's brother, in default of a clergyman, offered up himself a brief prayer at the grave.

Fenianism is giving the priests no little trouble, some because they must swim with it, and some because they must swim against it. One of the latter, a certain Father Maher, has published a letter denouncing this new rebellion, which "a dozen of old women with brooms in hand could sweep clean from the face of the earth." If by the old women he means the Romish clergy, he is probably right. But between their desire to control the Government and their fear of a collision with their flocks, they allow the Fenians to have their own way.

A new Mission Church of the Presbyterian body has been opened in Dublin. The site is admirable, in the very Romish heart of the city; the building is attractive and carefully planned; and Mr. Magee, the minister of the church, is a man of sagacity and

experience, with a large heart and a broad and liberal mind. The church will accommodate 300 persons, and the schoolrooms about as many children. By his excellent temper, scholarship, and freedom from bigotry, Mr. Magee has already won the respect of his theological opponents, and the progress of his mission will be watched with very deep interest. The opening services were conducted by the Rev. Dr. Kirkpatrick and the Rev. Dugald Maccoll of the Wynd Church, Glasgow.

On Thursday evening service has been opened in one of the churches nearest the Exhibition building, and there is also a French meeting of a less formal kind for foreigners. Opposite the Exhibition the Hibernian Bible Society have erected a stand for the sale of the Scriptures.

Gavazzi lectures on Convents and the Confessional. Some of his audience have been disappointed that he gave no account of the printing press which was subscribed for and presented to him during a previous visit. Dr. Revel, from Florence, is to plead here next month for the evangelisation of Italy.

France.

SOMETHING new is what is continually looked for by our ardent population, and at this time of the year expectation is raised as to the results of the summer holiday meditations of him who, humanly speaking, holds the destinies of the Continent. M. de Thouvenel is made *grand référendaire* of the Senate; Pierre Bonaparte, notwithstanding his refusal, is made President of the Corsican General Council. This presages some change; and the onward, undeviating flow of the imperial stream, absorbing and combining with every neighbouring dribble, turning into tributaries those who would follow their independent course, is striking and ominous. The subject proposed for the theme to be written by the candidates to the Normal School this year is the following: "The place of eloquence under the government of the Cæsars. To begin by an eulogium of the new emperor, and to go on to show that in truth there is no room left in the State for turbulent eloquence, the mother of licence and sister of sedition!" In a strong protest against such a subject, a journal remarks, "We do not send our sons to college to be taught that they must grovel in order to make their way in the world. The class of rhetoric has something else to do than to teach men to envelop flattery in fine language. It is not alone childhood that should be revered, but youth also, in whom generosity is a flower delicate to preserve, and quite incompatible with the suppleness induced by vulgar applause. Accustomed to study politics from a moral point of view, we could not pass over in silence so flagrant a derogation to the spirit which ought to preside over the higher studies in a country where still subsists the liberty of individual appreciations on contemporaneous facts."

The restoration of the Roman Empire—a dream of splendour well suited to tempt, and in the end to inebriate the imagination of even the calm ruler who evidently indulges in it—would seem to hint to the falling and not to the rising empire of the past; if we look around upon the increasing immorality which, to borrow the language of the “*Revue Chrétienne*,” “is giving anxiety not only to moralists, but to politicians. A private deliberation of the Senate was not so private but hideous things transpired. Every now and then the lees are stirred and the infamous scum rises to the surface unexpectedly, and shows that the chaste and terrible pen of St. Paul has its work to do among us as well as among the Romans in his time. Depravity strides fearfully onward; our gilded youth is more corrupt than that of the Directory. Where vice exists not it is insolently boasted of! Our society is sick unto death under its unbridled luxury and in the elegances of our sumptuous cities. Who will rekindle among us noble passions, and enthusiasm for what is good? Powerful reaction is needed against the luxuries of life and the appetite for pleasure, over-excited by an ultra-refined civilization. And what other could do it but energetic religious faith, and sincerely accepted political liberty.”

The speech of M. Duruy, at the general distribution of prizes at the Sorbonne, disappointed those who hoped the minister of Public Instruction would have given his opinion in favour of rendering elementary instruction gratuitous and obligatory; in truth, when we find that on our very frontiers, in the Canton de Vaud, where this system prevails, great surprise was manifested when nineteen infantry recruits out of 528 could not write from dictation nor do a sum in arithmetic, the contrast with our twenty-five or thirty per cent. who do not even read or write, is painful in the extreme. The applause of the select public was however obtained by a phrase pointing to the glittering future long held up to our gaze. The present slight steps taken in commercial and scientific lines to decentralize things and allow more scope for individual initiative, were mentioned, and the remark made that—“This liberal policy which urges to active responsibility, is also a great system of education, and the best. But it lays upon us serious duties, since it is for us to prepare the men who will have to bear the heavy and precious burden of liberty.” The applause obtained was one of protest against hope delayed. The young men of 1867 were informed that their compositions were to be sent by desire of the Emperor to the Universal Exhibition. He hopes that other nations will do the same, and that intellectual progress will thus be exhibited, together with the progress of science, art, and manufacture. It was noticed that among the successful youths in the various *Lycées* the old historical names of old nobility were absent; this has been unceasingly noticeable during the twelve or fifteen last years. This class of youths are now

privately or publicly educated by Jesuits or other ecclesiastics. Abd-el-Kader was present, having been specially invited for the ceremony by the minister, from London.

The principal journals have received a note forbidding them to make any remark upon the Emperor's Algerian pamphlet, previous criticism having already created some embarrassment.

The *Moniteur* has published the decree promulgating the important international convention signed last year in Geneva, relative to the wounded in battle. It neutralizes hospitals, and all connected with the care of the wounded of whatever nation, belligerent or not, and recognises the one flag and badge for universal acceptance and protection, a red cross on a white field. This important decree, as well as the formation of free bands of crusaders of peace and comfort in the approaching times of war, are owing to the efforts of M. Henry Dunant, one of the active Christians of Switzerland, who formed the plan after witnessing the horrors of the field of Solferino after the battle. He is one of the deep Bible students of the continent.

Truly there is life, spiritual and active beneficent life, in Switzerland manifested in various ways; but the need of prayer is felt to arouse to more direct action of personal faith in a living present Saviour upon classes of men who seem untouched and neglected in despair. Great intellectual activity there is; but it is faith that saves souls,—faith that touches the leper, lays its hand upon the blind, and goes down and opens the tomb for Lazarus to come forth at the Master's call.

Great activity has been shown by Protestant women in France, in “making coats and garments” for the American freedmen. Large boxes of clothing have been sent, and the Atlantic Company has freed their carriage. Others are reaching Paris from the provinces.

A strong appeal is being made by the Paris Missionary Society for funds and men; it has a heavy debt of about 12,000 francs, and now it feels it incumbent upon it to annex the Tahiti islands to its sphere of labour. The reports of Pr. Arbousset, who is shortly to return, and of M. Atger, who remains, show the necessity of missionary effort and supervision. The need expressed is of two French pastors, school-teachers, a physician, and a clock-maker. A Christian merchant of Tahiti, soon about to return, has offered to take these if found, for 500 francs each, instead of the usual cost of 1500! In Africa the missionaries are in peril from the war broken out between the Boers and the native Basutos.

An interesting church was opened for Protestant worship lately at Deauville, near Trouville, in presence of many pastors, and of the authorities; more than 600 persons filled the edifice, many of them Roman Catholics.

The François de Sales Association utters a cry

of warning to all who frequent watering-places, because earnest Protestants find there the opportunity of speaking and working, and it enumerates various spots as peculiarly dangerous.

Wherever light has not fallen, we find the old spirit of bigotry at work. This is frequently manifested in cases of interment. Among the latest, I will mention one that occurred on the 6th of last July. The Protestant pastor was called to bury a child. Being on his guard, he previously requested the mayor to show him the spot appointed. As he suspected, it was in the shameful corner reserved for criminals adjudged by the laws. He quoted the law, and reminded the mayor of the prefect's (des Vosges) decree that this law should be obeyed. "Your fathers and predecessors contented themselves with this place," was the reply. "Our fathers, under Louis XIV., were obliged to submit to the hangman, &c. Be kind enough to respect the law."—"We do not know the law."—"Monsieur le Maire, every Frenchman is supposed to know the law; and as a civil officer you cannot be ignorant of it."—"Monsieur le Curé says that the cemetery would be profaned!"—"As a Catholic you owe respect to your curé, but as mayor and citizen you owe respect to the emperor, and in this circumstance to the sous-préfet. I have nothing to do with the law of the curé."—"Will you have this spot? It is the place of your co-religionists."—"I will have the observation of the law, sir; my co-religionists are not criminals condemned by the law." The pastor (M. Hemmerlin) then went to C—, about twelve miles off, and telegraphed to the sous-préfet. The answer immediately received was, that the "burial was to be in a distinct and honourable place in the cemetery." Nevertheless the mayor refused, and threatened to carry off the corpse himself and make out a case, unless it were interred before evening. The pastor then started for Neufchâteau, and returned the next day with a letter from the sous-préfet. In his absence the mayor had had a hole dug, and threatened to seize the corpse and bury it; the mother alone was with the dead child in the absence of her husband. Even the letter was unheeded. A second time did the pastor go to the sous-préfet, who told him to inform the functionary that if he did not obey the law he would come himself to see it done the next day. The mayor at length gave in, and the crowd was of course extremely numerous and attentive to the discourse of two pastors; the Creed, and 1 Cor. xv., besides a comprehensive prayer, in which all authorities, the mayor included, were presented to our Heavenly Father for His blessing.

Some time ago, I mentioned the religious life and happy death of Deveria, the painter. A short pamphlet has been written concerning Calame, another artist, deceased at Menton. "I should be happy," he would say, "if I thought that my portraits of the grand Alps could cause the public to say, that 'the heavens declare the glory of God!'"

In painting the harvest, I sung in my soul the words of my old Psalm:—

Et cette richesse champêtre
Par de muets accords
Célébrer l'auteur de son être
Qui répand ses trésors!

I have often been asked the secret of the life which has been (it is said) noticed in my landscapes. It is very simple. The Creator is to me a Living One; and as all is intimately connected in our nature, my work participates in the worship rendered by my soul to the Author of all beauty and truth."

Aug., 1865.

Germany.

I THINK the following description of a manufacturing establishment in the Grand Duchy of Baden will not be without interest to some of your readers; and, as its owner is a Christian man, moved by a Christian spirit, the account may fairly find a place in "CHRISTIAN WORK." The manufactory to which I refer is that of Herr Metz at Freiburg, in the Breisgau. It is situated about a quarter of an hour from Freiburg on the river Freisam, at the foot of the mountains; and has been for nearly one hundred years in the present owner's family. Till thirty years ago it was situated at Kandern. The manufacture is silk.

In previous years it had been very unpleasant to the owners that many of their workwomen had to live far from their manufactory, because the town and its immediate neighbourhood did not supply hands enough. From a distance they did not wish to have them, because it was exposing the girls to great moral dangers to withdraw them entirely from parental control. By way of meeting this difficulty, branch manufactories were established in the Black Forest and in the plains of Baden.

This, however, was not sufficient for the present owner. Many of the workgirls were still compelled to go long distances every night to their homes. He accordingly made arrangements for their being able to obtain board, lodging, and other things on the premises, and left it to them to choose to avail themselves of the advantages offered. At the present time, about eighty are thus boarded and lodged. In this way they are preserved from many dangers; especially from that of being foolishly persuaded to combine against their employers. The building in which they are lodged stands to the right of the manufactory; and consists of two stories. The upper story forming one large, lofty, airy room, is set apart for sleeping; and each girl has a separate bed. At one time two Christian widows used to sleep there in order to superintend them; but now the duty of superintendence is discharged by a kind of matron who sleeps alongside the large room, and by two elder girls who act

as monitresses. At ten o'clock the lights are put out, and no more talking is allowed.

Below the sleeping-room is the dining-room, and alongside of the latter, the kitchen and a sewing-room, where morning and evening prayers are held.

For first breakfast the girls get flour-soup, and potatoes; at ten o'clock, they have bread; at twelve, a substantial dinner; at four o'clock, bread, and if they wish it a pint of coffee for an extra kreuzer ($\frac{1}{2}$ penny). The working hours are from six to twelve and one to seven, that is twelve hours per day. At night all have supper together. The entire expense of board and lodging, including afternoon's coffee is ten kreuzer, or $3\frac{1}{2}$ pence per day. Victuals are of course bought wholesale, and therefore cheaper, and being cooked in large quantities are used to greater advantage. The girls live nowhere so cheaply as there. For girls who cannot be thus accommodated, and whose friends live at some distance from the mill, Herr Metz finds lodgings with honest, decent women. And in order that they may not be compelled to spend their meal hours in going to and fro, they are allowed also to take dinner in the mill. Hence about 200 persons sit down to dinner every day.

Herr Metz's wish, however, was not merely to provide for the bodily comfort of his workwomen, but also to help them to become industrious, clever, and good housewives; so that when they leave the manufactory they may be fit to get an honest living in the world. It was necessary, therefore, that they should get accustomed to all sorts of household work. Accordingly the work connected with the lodging-house, which is by no means inconsiderable, is distributed every fourteen days amongst the girls, and in every room a card is hung up notifying whose turn it is to help in tidying up, in cleaning, in cooking, washing and ironing, in gardening, and in other matters of the kind. In the sewing-room, too, such of the girls as wish to do so, receive instruction in sewing and mending. By this means, it is their own fault if they do not fit themselves to be domestic servants or married women. As a general rule, the girls cheerfully undertake their share of this kind of work.

Order is kept in the manufactory, where necessary, by married overlookers assisted by older workwomen who have shown themselves to be trustworthy. During work-hours talking is not allowed, but they may and do sing a great deal.

In connection with the manufactory is a savings-bank, to which every workman or workwoman contributes at least from six to twelve kreuzer per week (two to four pence). The owner pays on the deposits 5 per cent. interest, and every year a full statement is laid before the workpeople, when each receives a new receipt for the amount deposited. Sums to the amount of 500 florins (upwards of 40*l.*) have been paid to different persons out of the savings-bank.

All the work people are obliged to subscribe to a sick-fund; each pays sixpence the half-year; what-

ever the sick cost above the amount subscribed is supplied by Herr Metz.

The married workmen receive their wages on Friday, in order that their wives may be able to make their purchases on Saturday; the unmarried receive theirs on Saturday, with a card on which the amount is written, the deductions for the saving's-bank, and so forth, and remarks about the behaviour during the week. This card has to be presented to the parents or guardians of the respective workers.

Offences against the regulations of the manufactory are punished by fines, which go into the sick-fund. All the workgirls who have never been fined, receive a present at Christmas.

These arrangements, which have now been in existence many years, exercise a most beneficial influence on Herr Metz's *employés*, and are worthy of imitation everywhere. If the working-classes are to be won for Christ, Christian masters must deal with them in a spirit of Christian love and wisdom: but wisdom, mark! and here lies the difficulty. Mere good-will, without wisdom, seldom does much good; and wisdom is an impossibility without good-will. As may easily be supposed, such Christian efforts are a rarity here. On the contrary, too many masters and manufacturers seem to believe that the sooner and the more completely they can root out every trace of distinctively Christian faith and hope, the better for the people at large.

In a notice of Strauss' book on "The Halves and the Wholes," in the *National Zeitung*, the organ of the Liberal party in Prussia, occur the following words: "The controversy with Hengstenberg (one of the chiefs of the 'Wholes') relates to theological and historical objections which every man of education now regards as antiquated and set aside. The question, whether the resurrection of Lazarus, and other points, can be shown to be historical facts, is one that can occupy the attention of none but professional theologians." This is the kind of language in which all the fundamental features of the Gospel history are spoken of by the great majority of the daily, weekly, monthly, and quarterly journals read by the middle and working-classes.

Under these circumstances, we may hail with hearty welcome the design entertained of publishing an *Apologetic Magazine*, to meet in a popular way current objections to revealed religion, and supply defences of Christianity. The names of the proposed editors would seem to promise a good thing: Professor Dr. Zöckler, of Giessen, and Sec. Grau, of Marburg; the former the author of a learned "History of Asceticism," of an excellent "Life of Jerome," and of several valuable essays on natural science in its relation to the Bible; and the latter the writer of a work on the "Semitic and Indogermanic Nations" in their religious and intellectual relationship to each other. Many of the most eminent theologians of Germany have

promised their co-operation; and as the price is to be very moderate, I trust the periodical will have a very large circle of readers. Whether, however, this is precisely the right method of getting at the minds of the sceptical classes here, I am not quite sure. To my mind, the new illustrated weekly journal, entitled *Daheim*, ought to take up a much more decided position relatively to Christianity than it does. It would thus accord more fully with the intentions of its founders and subscribers. Regular articles, like one recently in the form of a dialogue on the hypothesis of Darwin, might do incalculable good.

Schenkel has published in his *Zeitschrift* a short reply to Strauss' recent book on "The Halves and the Wholes," and gives his readers a specimen of the latter's gentlemanly mode of attack. Among other designations there occur the following:—"Turncoat, spiritual demagogue, parson in the red church-coat, man with unclean hands, forger, schoolboy, street lad, grimacing mocker, yelping cur." However far one may be from sympathising with Dr. Schenkel, expressions like these are totally unworthy of the arena; and if Strauss is driven to such weapons, his case must soon get into bad repute, even with his own admirers. Schenkel explains the treatment in the following words: "I have written a book which has caused him much vexation. I have worked in Baden for a cause which seems to vex him even still more. I desire a renewal of Christianity in harmony with the development of culture; he has prophesied the total overthrow of Christianity; that is, of that which alone deserves the name Christianity, by means of culture. I find consolation in the faith in a future life; he represents the future as the last enemy which he is determined to battle with, and hopes to vanquish. I rejoice in reconciling love; he seems to take pleasure in biting hatred. These are some of the differences between us, and they are sharp enough." One may justly say, Schenkel ought logically to stand where Strauss stands; but at present he is illogical, and in so far we must rejoice. From the hard, cold, lifeless, hopeless, comfortless materialism of Strauss, Schenkel is still far removed in heart, if not in principle. Would to God he might see whither his premisses were conducting him, and, shocked at the prospect, turn back to Him who is the only rest of souls!

I am glad to be able to call your attention to signs of progress in other matters besides those which are directly religious. I see the Cultus minister of Prussia has notified that, for the future, whenever the Jews in any town shall open and sustain a public school on their own account, they shall be freed from the obligation of sustaining in addition Christian schools, and of contributing towards erecting Christian churches. This is a move in the right direction, and what one might expect from so enlightened and large-hearted a man as Herr von Mühlér.

III.—27.

In Austria, too, toleration is growing. At the University of Graz—a Roman Catholic university—Professor Dr. Oscar Schmidt, who holds office in the Protestant Church of Austria, has recently been chosen Rector, and the choice confirmed by the Government. This is probably the first time a Protestant has ever been appointed to this office in Austria.

In the last number of the *Studien und Kritiken*, one of the oldest and best theological journals of Germany, is a long article on the Apocryphal book entitled, "The Wisdom of Solomon;" the writer of which, after a detailed critical examination, arrives at the following conclusion regarding the great ethical principles which lie at its foundation: "Can anything be clearer than that the ethical principles of the book are such as to deny it a place in the canon of Holy Scriptures? Can evidence of a stronger nature be adduced, that this book, if we study it with thorough carefulness, is by no means 'good and useful to be read,' as Luther says. The innermost kernel of its ethical principles, as expressed in connection with the idea of the supreme good, is not merely not biblical, but is anti-biblical. Why, then, retain it in our Bibles?" This, too, is a step in the right direction.

Our Church Building Society is slowly working. Funds do not flow in as one might wish, but it has already borne fruits. One new chapel has been opened with its assistance, and another will shortly be opened. Would to God the tradesmen would open their hearts and purses more extensively! There is a talk of getting iron chapels, and careful inquiries are being made into the subject. Nor is it improbable that one will be ordered from London by way of trial. Nothing better could be done, for they are both cheap, simple, and durable. I am told the question is interesting the Cultus minister, and with a view not merely to Berlin, but to other parts of the monarchy.

BERLIN, Aug., 1865.

Italy.

It is singularly characteristic of the state of wild doubt and confusion through which this country is passing, that, in some of the principal cities, men are seeking to organise themselves on the basis of *No religion at all*. For some time now in Milan such an Association has existed. It has for title, *L'Associazione de' liberi Pensatori* (literally, Society of Freethinkers); it has its statute, its conductors, and its meetings for propagation and edification. I would transcribe for you its fundamental regulations, if I had just now a copy at hand. But the idea is, that the members bind themselves to dispense with the priest in every circumstance and event of life, and to live as *galantuomini* without appertaining to any particular church, or holding any dogmas of religious belief. Baptism, marriage,

and sepulture, for instance, are to be recognised simply so far as civil law requires, without any consecrating act to hint at supernatural sanction or relations with a life beyond this. Some crowded meetings of the Society have been held in Milan, and with a zeal of propagandism quite unworthy of philosophers, kindred associations have been formed at Naples and at Turin, in which latter place it is said that the clever but erratic deputy and author, Brofferio, holds and presides at the meetings in his own apartments. I see also from the advertisement-sheets of the public journals that a Rationalist publishing-house (*Casa Editrice Razionalista*) has been established, and has commenced a series of issues, in Milan.

And this reminds me of the good service which the Claudian Press in Florence, under the energetic direction of Mr. M'Dougall, continues to render to the cause of Gospel truth. Some time back we had from its types, printed I believe with funds from America, a good translation of M'Ilvaine's "Evidences of Christianity," a timely and well-chosen publication. More recently the same press has brought out a new work by Dr. De Sanctis, the largest and most important which this *facile princeps* of our controversialists has yet given us, entitled "Papal Rome." It is based upon a little volume which the author published in English some years back, under the title of "Romanism, Puseyism, and Protestantism," but so considerably altered and enriched with such copious notes as to become essentially a new and original work. In fact, by the thoughtful reader the text will be regarded as subordinate to the notes, rather than the notes to the text. The book is altogether a wonderful revelation of what Popery is in its regal seat and at its fountain head; and if ever the name of blasphemy, branded by the spirit of prophecy on the brow of the beast, received comment and illustration, it is in this work of De Sanctis. Occupying for fifteen years various posts in Rome, which gave him a thorough practical knowledge of how the great mystery was got up and worked behind the scenes, the author speaks with authority. The only fault of the book is, that it is too large and dear for popular circulation in Italy, or rather retaining this edition for those able to buy and willing to read, we want another, in which a great deal of the dogmatical discussion shall be omitted, and only the astounding facts be retained, for the poor and unreading people.

Other types, too, than the Claudian have lately been maintaining a heavy fire upon the already-breached walls of the Papal fortress. Dall'Ongaro, the witty and poetic professor of *belles lettres* in Florence, has published a small volume, entitled "The Jesuits Judged by Themselves," in which the secret statutes and instructions of the Society of Jesus are dragged out to light, and held up as a mark to the public conscience. Another writer gives us a translation of an old Latin pamphlet, entitled "Monacologia," in which, with much

coarse license of language, all the various brotherhoods and sisterhoods of Rome's "regular" army, are humorously described in the style of a treatise on natural history. And a Milan professor has more recently still sent out a version of a work by the Spaniard Llorente, in which, under the title of "Political Portraits of the Popes," a brief account is given of the relations of each Pontiff to the history of his times, for the one sole purpose of showing how, all down the long succession of the centuries, these vicars of the Prince of Peace have never done other than by treachery, and hate, and ambition, make worse confounded the confusions of the European powers. I mention these works the more because in their publication there is no collusion whatever with the directly Evangelical movement. Treating of publications I see that the Abate Reale has just advertised a new pamphlet bearing on the much-vexed question of the relations between Church and State. As I have not yet been able to procure the work, I leave all comments upon it to a subsequent letter, merely stating that I believe this able writer, whose name is a word of power, especially in the Marches and the Romagna, goes the whole length of Ricasoli's radical propositions in the last Parliament, which, as your readers will well remember, would virtually have cast the whole ecclesiastical establishment upon the spontaneous liberality of the people.

And here again, by the association of ideas I am reminded of another event of which your own political journals will have already informed you, viz., the retirement from the Ministry, of Vacca, to whose bureau, as *Guardasigilli*, belongs the department of public worship, and his replacement by Signor Cortese. The one question which the papers, in criticising this appointment, have discussed, has been, what position will the new Minister take towards the Papal Government? Will he set his face against the renewal of the negotiations? (By-the-by the *Diritto*, a democratic journal, was confiscated the other day for having asserted, "on good authority," that the negotiations were secretly re-opened, the prime mover in the matter being his Majesty the King.) Will his measure for the suppression of Ecclesiastical Corporations be more or less comprehensive than that of his predecessor? But the antecedents of Signor Cortese throw no light on the response; according to the Italian proverb—"he who lives will see."

Within the last month three students from the Waldensian College in Florence have passed their last examinations and received public ordination to the Ministry of the Gospel of Christ in that Church. A fourth should have been ordained, who had studied not at Florence but at Geneva; but he ingenuously confessed in the course of his examination to have imbibed such doubts on points so vital of the orthodox faith that his fathers and brethren did not feel justified in confiding to him for the present the solemn trust of the Ministry of the Word. This fact should, I think, be known, as bearing honour-

able testimony to the uncompromising fidelity of the Waldensian Church.

In the Evangelical work proper I am not aware of the breaking up of any new ground, or of any event so important or so publishable as to admit of special mention. Just now the question of organisation is receiving special attention on the part of the Churches, and it is high time that it did so. Both for the sake of preserving the ground already won, and of more effective aggression for the future, it is necessary that the base of operations be well secured. It would be worse than useless to occupy your columns with rumours or with schemes in the process of discussion; when from the confusion of the discussion some solid fact shall have emerged, you shall be informed of it.

Perhaps the most curious incident of the month has been one which has gone the round of the journals, to wit, that on the occasion when from one of the principal churches in Turin a procession should have been formed to traverse the city, that erratic ex-priest, Don Ambrogio, mounted the steps of the temple, and harangued the assembled people to such good effect that the priests dared not make their appearance, and the auditory itself, instead of following round the city some consecrated bit of rag or bone, formed a phalanx round the intrepid preacher, and from under the eyes of the police who had come to arrest him, carried Don Ambrogio in triumph to his lodgings.

MILAN, August, 1865.

Persia.

THE PERSIAN AGENT IN NESTORIA.

DURING the last ten years the Persian Government has kept a Mohammedan agent at Oroomiah, professedly to protect the Christians of the province from oppression on the part of their local rulers and the land owners; but really to oppose and worry the missionaries and persecute the evangelical Nestorians. The present incumbent of the place, Meerza Nejef Aly, received his appointment about two years ago. A more accomplished villain, and therefore a more fit man for the post, with such an object in view, could not have been found, even in Persia, where such characters are but too common. With no lack of professions of good-will and friendship for us, which Persian lips and the Persian language can so well supply, he has managed, until recently, to pull his wires so covertly and craftily as to put out the few salient points which the Nestorians or ourselves could make tangible matters of complaint, while his schemes have all been laid and prosecuted with the design I have stated, viz., to root up the missionaries and all they have done, yet in a manner so adroit as not to lay his *employés* open to remonstrance from the British Embassy, whose protection we enjoy.

Success, however, at length emboldened this agent, and, elated with the large powers entrusted

to him, he gradually became more adventurous, and even reckless, both in his language and in his measures. Within the past few months he has often avowed his purpose "with great swelling words," to expel the missionaries, and extirpate the smallest fibre of every seed they had sown in the country during the period of a generation. Nor did he content himself with words alone. To make a strong impression of his powers and intentions, he lately sent men to a village with orders to pull down the buildings of an offending Nestorian priest, who has long been one of our teachers, and this was done; and our school in another village was, about the same time, summarily disbanded.

A number of our Nestorian helpers, at this juncture, flocked to the missionary, in a state of much trepidation, not knowing what to expect nor what to do. The missionary, to quiet and comfort them, inquired if they remembered the thirty-seventh psalm. They did not recall it at the moment, and he opened his Bible and read that psalm to them. The effect was electric, much of the language seeming to them almost to have been penned for this occasion. Such verses as the following: "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and lo, he was not," &c., were too appropriate to be mistaken in their application. After the reading of the psalm, the brethren united in several prayers in the missionary's study, and then separated with hearts much lighter than when they came together.

By this time the agent had sent his servants to still another village, to collect a heavy contribution which he had levied upon the people, professedly for Mar Shimon, the unprincipled Nestorian patriarch, who lives in Koordistan, in Turkey, from whom he had, by much wire-pulling, obtained a kind of sanction to his violent proceedings, though but a small fraction of the money, if any, would ever have reached that dignitary, as the agent would have appropriated it. The people very properly refused to yield to the unjust demand, upon which the servants of the agent tied up some of them and beat them. Others fled to the gate of the prince governor, and appealed to him for protection. The indignation of his royal highness was excited, and he sent men at once to arrest the agent's proceedings, forbidding him moreover to send to the villages for any such purpose, or to hold any tribunal, very properly demanding that if he had cases for adjudication, he should bring them to his (the prince's) divan. This was a humbling ordeal for the proud agent, but, nothing daunted, a day or two afterward, to show his disregard for the orders of the prince, he sent men to the bazaar and brought before him an Armenian merchant, who is a Russian subject, (as he claims jurisdiction over all the Christians in the province,) demanding of him why he had not before been there to acknowledge his allegiance to him, and bring him a present of course. The Armenian, assured by his Russian citizenship, answered him decidedly that he had

no business with him, whereupon the haughty agent ordered his servants to fall upon him and beat him, which they did most unmercifully. This roused the Armenian community, who rushed to the gate of the prince for succour. His royal highness, almost frantic with rage for the indignity thus offered to himself, as well as frightened by what had befallen the Russian subject, for which he might be held responsible, sent at once for the agent. He at first refused to go before him. The prince then sent peremptory orders to bring him, which being done, he belaboured the agent in a strain of abuse that a Persian vocabulary alone would furnish, and ordered him to be beaten on the spot. Some of the courtiers present interceded with the prince to spare him the flagellation, and he was let off from that, but the guards, and constables, and instruments of torture, and all the other paraphernalia of authority, were ordered to be removed from his dwelling; and the agent, crest-fallen and frightened, fled for refuge to the summer residence of a Persian noble without the walls of the city.

Representations of the outrage committed by the agent on the Armenian merchant, were immediately sent up to Tabreez, the seat of vice-royal authority in the country, to the Russian Consul residing there; and he represented the case to the Russian Ambassador at Tehran, the capital, who takes high ground on the subject, demanding that the agent be sent bound to Tabreez to be tried for his conduct.

The arrest of this wicked agent, who was sent hither by the Persian Government for so malevolent a purpose, is signally providential. The Churches have rest throughout Oroomiah, for a season, by the check he has received, and which, we hope, may result in his removal. We have occasion, in view of this providence, to rear a new Ebenezer to the praise of the Lord, who hath hitherto helped us.

We have, in the course of our long Missionary experience here, had many such deliverances to record, affording very striking comments on the 37th Psalm, which I have cited. Every new one strengthens our confidence in the sure promise, "Lo, I am with you always, even unto the end of the world." We do not anticipate a long respite. A jealous, persecuting Mohammedan Government will doubtless send hither a new agent, of like character, as soon as it can make arrangements for so doing, in case that one is removed. But we have thus fresh ground to hope and to trust, that "God, who is faithful, will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape."

The religious month of Mohanem, of the Mohammedans of the Shiite faith, which has just closed, has been observed here, this year, with more than ordinary fanaticism. The tragic representations of the slaying of Hoosein and Hassan, sons of Aly, the patron Saint of the Persians, became really tragical, three men being killed in the fray, who are of course now honoured as martyrs. I have had the gene-

ral impression, that such fanaticism is losing its hold on the Persians, and am not sure now but the unwonted zeal in that festival, evinced the present year, may not have been more spasmodic, under the misgivings of a waning system, than fraught with real interest in the traditional folly.

There is, however, not a little childish fanaticism and credulity still remaining among the Mohammedans of Persia. As an illustration, an Armenian painter, from Tiflis, wishing to raise the wind and fill his pockets, recently went to the Persian capital, and offered to the King a good-looking portrait, which he pronounced to be the picture of Aly, the patron Saint of the Persians. "And how do you know that Aly looked like that picture?" inquired the King. The shrewd Armenian replied, "Your Saint appeared to me in my sleep and announced himself as Aly, and held a conversation with me, and made so strong and delightful an impression on me, that I awoke in ecstasy, and immediately sketched the form and features I had seen." The King gladly and reverently took the picture at 25*l.*, and an indefinite number of duplicates were soon called for by his grantees and high priests, at the same exorbitant price; and the artist is now selling photographs of it in large numbers to the Persians, at a rate that will secure him a fortune.

What a work has the Gospel to do, to clear away the labyrinth of vain imaginations that now fill the hearts of this highly gifted, poetic, and interesting, but very depraved people.

Our brethren, Messrs. Coan and Shedd, have just returned from a tour of two months through the Koordish Mountains. This tour led them 300 miles westward from Oroomiah to Mosul, Elkoosh, and Jezerah, on the Tigris. They went and returned by different routes; they also performed several shorter journeys from various points on the way. Their tour has been an arduous one, but full of Missionary interest and encouragement.—As ever, very truly yours,
J. PERKINS.

P.S.—We have just had an illustration of the manner of meting out justice to the guilty here, of which there are too many like cases. Several Koords, who dwell in the wild mountains back of Oroomiah, sallied down upon the plain below and stole some half-a-dozen cattle; and with less wariness than usual, they drove their plunder down to our city market for sale. The owners happened to be in the market the same day, who, on identifying their cattle, complained at once to the prince; and he immediately apprehended the thieves, who were quite in his power, beheaded the ringleader the same hour, and hamstrung his comrades. One of our number, on riding out of the gate of the city soon afterwards, saw the headless body suspended to a tree and treated with indignity by a flock of boys. The Gospel alone can tame the ferocity of the Koords, and cure them of their robbing propensities, and teach the not less depraved Persians to mete out justice in less barbarous forms.

OROOMIAH, PERSIA, June 12, 1865.

Kafiristan.

We abridge from the "Church Missionary Intelligencer," the following account by two Afghan missionaries of the manners and customs of the people of this region (hitherto but little known), bounding the north-east of Afghanistan, and the north-west of the Punjab.

"Kafiristan is a large mountainous country, north of Lughman, above Jelalabad, and stretching onwards to a considerable distance in the very centre of the Hindu Koosh, bounded on all sides by hills so high that it is almost inaccessible. Some of its snow-clad mountains may be seen on clear days from Peshawur. Its inhabitants were formerly supposed to be the descendants of Alexander's Greeks, but they are now thought to be those of the original inhabitants of the plains, who were gradually pushed forwards into the hills. Guarded in their strong castle, with its high mountain walls, they have never yet been conquered, though repeatedly assailed by Mohammedan armies on all sides. They have an inveterate hatred of the Mohammedans, and are always at war with them. In person they are fair, and their beautiful women are found as slaves in most parts of Afghanistan. In their native country they are wild and barbarous in the extreme.

"Men never marry in their own village, for all the women of the same village are considered as sisters; and they never marry without the free consent of both man and woman. When a man has made his choice, he asks his father to obtain a certain girl for him. The father sends a goat and three rams to the girl's father's house. Nothing is spoken, but [the goats are bound inside the house. If the girl's father kills the goat, and keeps the rams, and sends the bearer home without them, the betrothal is completed. If he sends back the goats, the girl has refused. When once betrothed, the man can visit the girl quietly in the hills, but he neither talks with her in public (as he does with other women), nor brings her presents. When the wedding-day arrives, the bridegroom's father sends two men to the father of the bride, with goats, and vessels, and pans, and a spit and a candlestick, or rather a torchstick (for they do not here burn oil, but pine-wood), and, if he can afford it, a gun also. The two men remain there two nights, during which dancing and feasting are going on in both villages, men and women apart; the men, they say, seem to spend their life in dancing and playing. The bride's father then gives her clothes (black ones are considered the prettiest), and the two men conduct the bride, accompanied by several women, who carry grain with them, to the bridegroom's house. When the bride once crosses the threshold, no further ceremonies take place: she is at once his wife. The women remain with her for two days, and then return, after receiving four goats. The newly-married wife may not revisit her father's

house for five years. She may then go and see her father and [mother for a month or two, and, when she returns, the women again carry grain with her. Afterwards they may visit as they choose.

"Adultery is never known in Kafiristan, but many men have more than one wife. The breach of the seventh commandment in any form is not for a moment endured. They believe the vengeance of their gods falls on the whole village for it. If there is a time of drought, or any misfortune befalls a village, the unmarried women are suspected, for not even does suspicion ever reach the home of one who is married. An old man or a woman is deputed to discover the culprit. She is made, on pain of death, to disclose her lover. The property of both man and woman is then at once plundered, and the houses of both are burned to the ground; and, pelted and hooted by both boys and girls, they are expelled for ever from the village, and sent away to the Mussulmans. The very road on which they go is esteemed impure, for the people follow them, and sacrifice a goat at the nearest stream they cross. The god is then appeased, and it need hardly be said that this crime, so venial in Christian civilized lands, is here very rare indeed.

"No thefts in Kafiristan are ever known. If a man drops a knife on the mountains, many may pass by it, but no one takes it up to appropriate it. No burglary is known. Houses are left quite unprotected. If corn falls in the leading, the owner is found out, and it is returned to him. If they kill a man, they send his weapons back to his home.

"They never, however, do kill a man of their own village. If any two men have a quarrel, they meet in the presence of the village, duly take off their upper clothes, and lay down their weapons. They then have it out in wrestling, embracing each other, both before they begin and after all is over. If either of them takes up even a stick, the whole village interferes. No one was ever known to kill or even wound a man of his own village.

"If two villages fight together, they then use their weapons. Tribes are very often at war with each other, and they kill all who come in their way who do not belong to their own tribe.

"It is this killing men (and women too) which alone leads to high honours amongst the Kafirs. They have no king, and there are only two ranks of nobility or distinction amongst them; the one that of the Bahadur, and the other that of the Surunwali or Soninwali. Neither of them are hereditary, and neither are attainable except by killing four men. When a man has killed his four men he must, to become a Bahadur, feed all comers for two days with two hundred goats, six oxen, and many hundred pounds weight of corn, and rice, and cheese, together with an enormous quantity of wine. To become afterwards a Surunwali, he must wait three years, during the whole of which time he has to give eighty feasts, at periods varying from a week to ten days from each other, for the Kafirs are far too intelligent to have them altogether. The proper

amount of food to be given at each feast is appointed. The smallest number of goats killed at any time is twenty; but on the sixth feast they kill 150; and on the ninth, one living goat is given to every comer, besides bread and cheese, and ghee, and wine. On receiving his new dignity, a particular large drum, called mundoo, which is never beaten except on very special occasions, is sounded, and there is much dancing of both men and women. He is no longer required then to kill any more people, unless he does so from choice. In order to show how many people they have killed, each man erects a high pole on the outskirts of his village, with a rude figure of a man on the top of it. For every man he kills he bores a hole in it, and knocks in a peg. If he kills a woman, he bores only a hole, without any peg. A Bahadur or Surunwali always occupies the highest place at feasts, and receives a double portion.

"The following is one of their most common songs. A father in the village of Shino, is supposed to have sold his son to the Mohammedans: when the boy has grown he kills fourteen Mussulman men and escapes to his home, and the mother, in proud delight, sings as follows:—

Parolé bélé bató bató warméláwo
Badal lowe belc amá bato lausousáwe
Urá pras sagor aman bato warmiláwe
Awár paras dandako partus tatakotawe
Pa sheristan gangare suta.

Well done, my lad, well hast thou fought;
My old blood was drying up for grief for thee,
When thy father sold my high-spirited boy.
And thou hast killed fourteen men and come home
again,
With the bells tinkling on thy feet!

"At burials the custom is to bathe the corpse, and dress it in new or newly-washed cloths. The people stand around, weeping, and dancing, and beating a small drum, and playing pipes. They then make a coffin on the day of death, and one man lifts up the corpse on his shoulders, and another man the coffin, which is a large one, three spans broad and three spans high, and they carry them both to some cave in the hills, where the corpse is put into the coffin, which is then closed with wooden pegs, and left with great stones on it. If one of the same family dies within three years they open the coffin, and put the body in it. If it is more than three years they make a new coffin. No ceremony is used, and nothing is spoken, only both men and women cry. When persons are dying, women sit near them, but nothing is said. If the deceased was a Bahadur or a Surunwali, the body is kept for three days, and they feed all who come, and weep, and dance, and beat the large drum, mundoo. On the third day they carry him, with his bow, and arrows, and knife; and for five years they keep the day of his death by beating the drum, mundoo, and giving alms and feasts. The mundoo is also beaten for a Surunwali's descendant for five generations; and if a Surunwali's son becomes himself a Surunwali, it

is beaten for ten generations; and if his grandson, too, becomes one, it is then done for fifteen generations.

"A widow or widower may not marry again for three years, during which time they neither anoint or wash their head, or put antimony on their eyes, or wear good clothes, or eat ghec. The men, too, do not shave their heads.

"In religious matters they have no temples nor Mullahs, nor books, nor observances. They believe there is only one God, but who, or what, or where He is, or with what He is pleased, they say they do not know. They have three idols, who they believe to be their intercessors with God. The one is of wood, roughly carved into the shape of a man, with silver eyes. It is called Pulispanu, and is erected in the village of Muzghal. It is resorted to on all public occasions, as when there is no rain, or too much rain, or great sickness in the land. Each Kafir brings a goat, and sacrifices it, sprinkling the blood over it. They then cook it, and either eat it there, or take it to their houses. It is thought great disrespect to the idol for any woman to come near to it: they therefore bake bread and partake of the sacrifice at a distance from it. They never salaam to the idol, or prostrate themselves before it, but merely ask it to give them what they want. They have otherwise no fixed worship or posture of worship of any kind, and no great times or holidays.

"The other two idols are merely common stones. The one is called Adrakpanu, in the village of Girdalares; and the other Matikapanu, in the Shaidlerlam. They are used for family and personal matters, and they ask them for good harvests and for children, &c.

"There are no fowls in the country: the people do not eat them, nor fish, nor eggs. They eat partridges, and different kinds of stags, including barasinghas and uriyal. There are plenty of crows, parrots, manas, sparrows, vultures, hawks, and eagles; and leopards, bears, and wolves, but no jackals. There are no horses or ponies, or donkeys, or camels, and very few cattle, or buffaloes, or dogs; but there are cats, mice, rats, lizards, scorpions, and snakes. They have a strange superstition about snakes, which they never kill, as they think some great injury will happen to them for doing so. Goat flesh is the common food of the country, which they cook in great pieces in large vessels. They eat the blood, and, indeed, most of the entrails, and almost everything but the skin and bone. They drink wine in large quantities, and very nasty it is, if what was brought down to Peshawur may be taken as a specimen. No one was ever seen by our travellers to be intoxicated. Their drinking vessels are of earthenware, curiously worked, and occasionally of silver. They eat with their hands. The water is said to be particularly good, and the people often live to a great age, remaining strong and well almost up to the day of death. Goitres are only occasionally seen. The

men are somewhat dark, but the women are said to be as fair as Europeans, and very beautiful, with red cheeks. The men hardly ever wash either themselves or their clothes: both they and their clothes are said to be often first washed on the day of the man's death. Our Afghan travellers saw no fleas: but lice are common, and there are terrible musquitos that inflict great wounds that swell and bleed. The foot of one of the travellers was still bound up on his arrival in Peshawur, from a musquito sting that had been given him a month before.

"As in all uncivilised lands, fairy tales are plentiful; and the people speak with implicit confidence of some tanks high up on a certain mountain-top, filled with treasures, but which cannot be reached because the fairies guard them. They tell, too, of a wonderful tree on another hill, watched over by peculiarly large snakes, the wood of which has the property of attracting everyone to the person who possesses it. When talking, they shout with all their might. Some of them had an almost superstitious faith in the powers possessed by our travellers. A girl, Marimari, one day brought her little brother, who was crying from a bad attack of toothache, asking them to pray for him. They did so, and stroked his face. The girl thought he was cured, and led him away; and on the child beginning again to cry, she slapped his face for crying, she said, after he had been healed. Whether it was nature or the blow, the child was healed, and his recovery being attributed to their prayers, they all brought their implements, a gun or plough, or bow and arrow, to be blessed. There were, however, some who clung to their own religion, and asked for miracles, such, as they said, as Christ Himself had wrought, to prove the truth of Christianity. They were, however, in numbers, only very few: the large majority listened to them with respect and attention, appearing to receive and believe all that was said."

The article gives also two letters, sent to one of the missionaries and to his wife, which indicate that there is a good opening for missionary work:—

"We were very much delighted when Fazl Huq and Nurullah arrived; but we had hoped that you would yourself have come with them. We were made very happy by the stay they made with us; but when snow began to fall we sent them away for fear that they would be troubled with the cold. But if the winter had not been approaching, we would not willingly have let them go. But they have promised to return next summer to us, and tell us much more about Christ's religion. Be kind to us, therefore, and send them again next summer, and as long as we live there shall be no danger of their death in Kafiristan; and we will attend to all their wants, so that they may be comfortable; and we will do anything for you, too, that we can. Then send them back again, that we may receive much benefit in learning their religion; and we

will all soon accept the Christian religion. We hope you will always pray for us; and if they do not come we shall be much disappointed. Kunchuk, and Ghara, and Baro, and Shashi, and Karuk, and Badshah (who all sent this letter), send you salaams with both hands; and when they come back, send us a small copper vessel to mix our food in."

The letter to the missionary's wife was thus:—

"We are well, and we arrived safely back to our own country, and we often pray for you and the children. It was a great kindness in you to think of us, and to send us men to teach us about religion. It will be another kindness if you will send them back again; and as long as we live there shall be no fear of their death. We will be attentive to all their wants; and we would be very happy to be able to do anything for you. There is a man here who has been ill for three years with a bullet in his foot: send him some medicine; and, for the sake of God, send us some medicines, for there are no doctors or medicine here. Shagu, Ghara's wife, and Maramari, her sister's daughter, and Kunchuk's two wives, send you salaams." (This letter was from Ghara and Kunchuk alone.)

The writer observes the importance of this mountain region especially as a sphere for Medical Missions:—

"The bearer of medicine is respected, and protection is at once given him, together with food and shelter, whilst other travellers are neglected, or often plundered. With medicines in his hand, a man can visit them in comparative safety, for these simple tribes are not so foolish as the learned Akhun of Swat, who, suffering under a painful complaint, declines all remedies; for, says he, God gave him his disease, and God, in His own good time, may take it away."

India.

AMERICAN MAHRATTA MISSION.

At the close of last year there were eleven missionaries, four native pastors, four licentiate, and eighty-one native helpers, in connection with this mission. The reports of the missionaries and pastors are very interesting, and there is much of an encouraging nature stated. One new church was formed at Sholapoor, bringing the total number of churches up to twenty-three; in these there are 631 communicants. Very complete statistics are given of these churches, showing the number received on profession of faith, the number received by letter from other churches, the number dismissed to other churches, the number excommunicated, &c. There has been no increase in the total number of church-members, and in this respect the year 1864 stands out unpleasantly from a long series of years. We presume that this is partly owing to circumstances mentioned in the previous Report, and partly to some that are mentioned in this. The previous

Report referred to the stumbling-block put in the way of the Mahars by the reception of Mangs to the church. Mahars do not lose caste among their own people by embracing Christianity; but when they eat with Mangs they do; and when Mangs came into the church and were received at the common feasts, then the Mahar Christians suddenly found themselves compromised with their heathen relatives. It was necessary that the conflict should come; eventually the churches will gain by it. Men will not ask to join them without having counted the cost. But the present Report brings to light a new difficulty. The Mahar Christians are not indisposed to marry their children with the children of their heathen relatives; the latter, however, insist upon the observance of heathen rites at these marriages. The Christian rite is so very simple and rational that it seems to them a mere nullity, giving no validity. No less than twelve members of one church were excommunicated because they married their children according to heathen rites; and twenty-seven in all the churches.

There are indications that the Koonbie caste begin to pay more attention to the preaching of the Gospel than formerly. The Mahars are only about one-twelfth of the population, and the very fact that many of them became Christians intensified the prejudice which the other castes felt against Christianity. Any relaxation of this prejudice would be matter of encouragement, even though in the meantime the work did not advance much in the particular stratum in which it has hitherto moved. In saying this we bear in mind that there have been not a few conversions in connection with the American Mission from even the highest caste. We have no doubt that Divine Providence has had some important end in view in taking men of the most despised castes and raising them morally, and in some instances intellectually, above the majority of their fellow countrymen.

Micronesia.

THE "Missionary Herald" has a letter and report from Mr. Sturges, of Ascension Island, which remind us of the great revival at the Sandwich Islands, many years ago, and of success which in so many other cases has attended Christian effort in the Pacific. The lone missionary has not remained to toil single handed on that island without reward. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary himself speaks of fulfilling the "go" part of his commission, being continuously "on the go;" and the Holy Spirit seems to have worked mightily. During a few weeks in August last, Mr. S. baptised seventy-four individuals. His report, summing up results for something more than two years, mentions the addition of 139 persons to the Church, at different places. Three houses of worship have been com-

pleted and dedicated, another is nearly completed, and preparations are making for the erection of still another. Three high chiefs are specially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptised in November, 1860, and up to November, 1864, 157 had been received to the Church. How many of the pastors in this country have been more prospered, as servants of Christ, than this missionary to a barbarous people?

Abyssinia.

THE PRISONERS.

A LETTER from Mr. Stern, one of the Missionary captives of King Theodorus, has reached the hands of the *Pall Mall Gazette*, in which extracts are published. The letter is dated April, 1865, and in its first page we read—"I believe that, next to the members of her Britannic Majesty's Government, King Theodorus considers me the greatest miscreant that ever breathed the free air of heaven." Then follows an account of Mr. Stern's proceedings after his return to Abyssinia in April, 1863, with brief notices of certain diplomatic matters, the course of which produced the impression—"All felt that there was something impending." Nothing, however, was apprehended beyond "seizure of property and an expulsion from the country." His own work being finished, he started for the coast:—

"On my way I had to repass Gondar, where the King was still with his army. The Metropolitan, with wonted kindness, invited me to his residence, an offer which I gratefully accepted. I reached Gondar on the Thursday, and on Saturday I intended to pay my salaam to his Majesty. Unfortunately, before I could secure a "baldaraba," or introducer, the King unexpectedly set out on an expedition against a rebel. I remained at Gondar till Tuesday, and then bade a final adieu to the bishop and other friends, and quitted, as I thought for ever, the capital of Abyssinia. Captain Cameron, and also the Frenchman Bardel, accompanied me about two hours on my road, and then shook hands and parted.

"My people as well as myself were in the happiest mood, a feeling which even our animals seemed to share, for they marched with ease along shelving paths and over dizzy precipices up to the plain of Woggera. Here to my surprise I saw the King's white tent glimmering in the sun's rays on one of the heights which dot the plateau. Duty as well as courtesy forbade me to advance without saluting his Majesty. This induced me to halt, and towards afternoon I proceeded, accompanied by two servants, one of whom spoke a little Arabic, to the royal camping ground. After waiting about two hours his Majesty came into the open air. Myself and attendants immediately made a most

humble obeisance. There was a frown on the King's countenance which augured nothing auspicious. Between the first question and the death of my two servants the hand of time could not have advanced ten minutes. The gloom of approaching night, the rattling of the sticks, and my own doubtful fate, mechanically prompted me to put my hand to my lips, or as it was said, to put a finger into my mouth. This was construed into a crime, and in less time than these words take to pen, I was stripped, beaten, and almost lifeless on the ground. Wounded, bruised, and bleeding, my executioners dragged or rather carried me down the hill, where my swollen wrist was fastened by a hoop and chain to the arm of a soldier. My guardian moved with compassion, tried to staunch with rank grass the blood which profusely welled out of more than a score of gashes and scars, but finding the effort useless he wrapped himself in his shama, and with my battered form clinging to him, fell asleep. I also sank several times into a feverish stupor, and oh! how gladly would I have passed the wearisome hours of night in forgetfulness, had not the shifting motion of blood in my mouth and throat denied me this indulgence. At daylight I was given in charge of several chiefs, whilst the King moved on to Gondar."

His guards, however, and the villagers behaved kindly to the unfortunate man. Orders had been sent that he should be fettered hand and foot; but his ankles were too much inflamed to be ironed without great agony, and so the royal order was transgressed. His left hand was tied to his right foot, and in that state he and his servants were marched to Gondar. There his luggage was searched by Mr. Flad, M. Bardel, one Samuel (a very doubtful convert), and some officers of the royal household. Mr. Stern warned M. Bardel that there were some papers and diaries which might compromise him (Mr. Stern). "Don't be afraid," said the Frenchman, "if anything is found, I'll say they are journals of —," a gentleman then in England, Meanwhile—

"The anticipated arrival of favourable letters from the British Government, as well as the energetic efforts of the Metropolitan and other friends, dispelled every doubt of my speedy release. Captain Cameron, H.B.M.'s Consul, also kindly offered to exert himself officially in my behalf, but I disclaimed all assistance that was not strictly of a conciliatory and friendly character. About the beginning of November the King wrote to his European workmen at Gaffat that he had tortured me long enough, and that if they approved of it, they should come to Gondar and reconcile us. My prospects now looked bright and hopeful, when unexpectedly his Majesty was informed that I had papers unfavourable to him. This was exactly four weeks after my beating and incarceration. Not dreaming of anything inauspicious, and animated by the sweet hope of liberty, I passed the greater part of the day in conversation with my guards, when, unex-

pectedly, Samuel and a party of soldiers came rushing into my prison, seized every article in it, and carried them off to the King. My Egyptian servant, Joseph, who had been my fellow-prisoner, though not in chains, was requested to follow. Two hours of torturing suspense had elapsed, when bags, boxes, &c., were again brought back, minus every paper and book. They had been handed to M. Bardel, who acted as examiner, and now and then the King said *Cocab* (my name) is *belhadenga* (clever man); then again, a *toungoulenya* (a cunning rascal). The glowing prospects of freedom and restoration to the bosom of my family from that hour sank before my mind's vision. In the evening I was given in charge of severer guards, and tied hands and feet. Twenty-five soldiers and five chiefs were now appointed as my regular guard. No stranger was allowed to approach my tent. A servant of the chief gaoler now and then baked me a few flat cakes, and brought me a leather bottle of water. Some of the guards in whose good graces I had wormed myself informed me that I had an enemy at Gondar, and snapping their fingers (a sign that all is over), ejaculated, 'We are all dust, and must die!'

After several days of suspense and suffering came a gleam of hope. Mr. Stern was now told that—

"The longed-for letter from the British Government would arrive in two days, and that on Friday I was to be liberated. Seconds yielded to minutes, minutes to hours, and at last came Friday. I had already lost trust in messages, but early on that morning, to my agreeable surprise and gratitude, the feet chains were opened. Less guarded than usual, I sat in my tented prison, and prayerfully ruminated on my future destiny. About midday my fierce chief gaily marched into the tent, and commanded that I should accompany him to his Majesty. I immediately obeyed the summons, but instead of a private interview with the monarch, I found the whole army drawn up in a square, the utmost line of which was occupied by a kind of throne, on which sat the king, shaded by gigantic silken umbrellas. On the left side of his Majesty I noticed Messrs. Bardel and Zauder, and on the right a host of priests and scribes, whilst in the interior of the square, squatted on carpets, were ranged in opposite lines the king's European workmen, H. B. M.'s Consul, and the missionaries. Scarcely one of the Europeans ventured to gaze at me, whilst myriads of black glittering eyes vainly tried to pierce my inmost soul. On looking round I saw Rosenthal in chains, standing about 100 steps from me."

They were to be judged according to a code which pronounces the penalty of death on all who by speech or writing offend the king.

"Ten articles, I believe, were brought forward against me, and the most formidable of these were the assertion that a war between the king and a foreign Power would remove intolerance and introduce religious liberty; that since the death of Mr.

Bell the king had no good counsellor; that various provinces, and also Genda, had been plundered; and, lastly, that in passing a place where lay bleaching in the rays of the sun 700 or 800 skulls, I had stated in my diary that they had been murdered in cold blood. The only offensive statement in my book of which I had unfortunately one copy, was the pedigree of his Majesty, and the last heavy crime consisted in my having added a few harmless and complimentary notes from the Metropolitan. Rosenthal's sins (which were laid upon me, though I knew not a word of what he had written till that very moment) consisted in some remarks about the king's private life in a letter to a relative in London. Even Mrs. Flad was arraigned before this Imperial court, and that, forsooth, because she wrote to me a year before, in a note which I carelessly threw among other papers, that the Abyssinian lion had degenerated into a tiger. She was immediately pardoned on account of her husband, who was so good a friend to the king; but myself and Rosenthal, notwithstanding all I urged against the malice and obvious perversions in the translations, were unanimously declared guilty. Knowing full well, from sad experience, what the verdict implied, I appealed to Samuel, and entreated him to solicit the royal pardon in our behalf. He at first did not deign to give me a reply; but, on reiterating the request, he angrily retorted, 'To-morrow, to-morrow.' The king now waved his hand, and both Mr. Rosenthal and myself were led off to one common tented prison. The same evening, Jaquebby, our fiendish gaoler, tumbled half-drunk into our tent, and after eyeing me awhile like a basilisk, he exclaimed, 'If I had a sword I would cut off that dog's head,' and then, making again a pause, he jumped up, dragged me along the ground by the chain, and, amidst a shower of the vilest epithets, began to hammer tightly my fetters."

By-and-by there came fresh rumours that the "impatiently expected letter from the British Government had arrived," and this gave the prisoners fresh hope. But on the 4th December they saw reason to banish hope.

"About noon that day our fetters on the feet were removed, and, escorted by a detachment of soldiers, we were conducted before the King. His Majesty was, at our arrival, engaged in administering justice, and for two hours we had to stand close to criminals who were undergoing the dreadful punishment of the 'giraffe'-whipping with the buffalo-hide thong. On being summoned nearer, his Majesty ironically said, in reference to an expression which had inadvertently dropped from my lips:—'Are you now afraid?' We gave no reply, but quietly resigned ourselves to Him who is a help to His servants in every time of need. His Majesty then peremptorily inquired why we had insulted him. Fearlessly, though respectfully, I returned, 'Our object has not been to insult your Majesty, nor have we written a single word in the language

of this country; but if we have done wrong, we humbly crave your Royal pardon.' Samuel, who acted as interpreter, had not yet quite translated the above sentence, when the King commanded to take away our shamas and shirts. Miserable, wretched, with a mere rag around the waist, we were conducted back to our prison. Our guards now consulted among themselves whether they should leave us in the open air, or permit us to occupy again the tent. The fear of our escape induced them to consign us again to our old place, where on the bare ground we spent a never-to-be-forgotten twelve hours. Cold and chilly was the night, gloomy and sad appeared the dawn of day. Our chief gaoler, who had gone to the King, came back in about two hours, but instead of leading us to execution, as we had every reason to believe, he brought to each a tattered rag, and also ordered us to have some bread and water. Respite and not release, did not lighten our burden or mitigate our mental and physical sufferings. A young native lad in the service of Mr. Flad, accompanied by a friendly soldier, occasionally came to the door of our tent, and by signs gave us to understand that we were ere long to be liberated. Our guards also put a stop to their petty tyrannies, and some became even civil and communicative. We now heard from all sides that our lives had been in imminent peril—nay, we were assured that on the day the King had us stript, the knives to cut off our hands and feet were actually lying close to the spot where we stood, and that the fell deed was only prevented by the energetic remonstrances and intercessions of the head of the monks."

The letter goes on to say that after another fifteen days of exhausting anxiety, with hands and feet in fetters and chains, Mr. Flad, Samuel, and several of the bishops and King's people made their appearance with a message that his Majesty wanted to know the exact price of certain silks. The bishop had presented to the King articles of value in the hope of promoting the restoration of his (Mr. S.'s) freedom. The valuation having been completed, Samuel stated that it had been the King's design to kill Mr. S., but God had not permitted it, and now he might regain the royal favour by supplying Mr. Flad, who was going to Europe, with letters to procure machines and one or two gunpowder-makers. Various other proposals were made, to all of which he felt inclined to object, but Flad advised assent to every demand. After this affairs looked brighter. But presently (about Jan., 1864), Captain Cameron demanding leave to depart from Massowah, was himself, with the European servants, made captive, and together with his missionaries confined in one common prison within the royal enclosure. Here Mr. Stern's letter ends—with the beginning of his worst misfortunes, which the *Pall Mall Gazette* may have to describe on a future occasion.

The relatives of Mr. Rosenthal have had the following letter, descriptive of the sufferings of

himself and fellow-prisoners, which appears in the *Record* :—

My dear Mother and Relatives,—You will no doubt hear within a short time of the letter of the Rev. H. A. Stern, in which the same gives a sketch of the sufferings we had to undergo since our arrival in this country, with the circumstances which accelerated them, in order to prevent ill-disposed persons from misconstruing his course of action here. Although the history of his sufferings comprises that of my own, with the exception of the beating which he received at first, yet, as Mrs. R. and the child shared our lot in part, on the one hand, and were separated from me for about two months, on the other, during which period I neither saw nor heard from them, you can easily imagine that these additional bereavements greatly contributed to my own sorrows. I have not written to you before for reasons too obvious to require any further explanation; and the present has for its object only to testify to the goodness and protecting care of our Heavenly Father, who in these various trials has not suffered us to succumb, nor our faith to decrease. On our wedding-day the Rev. Mr. Goodhart reminded us, and gave us as a motto, the beautiful promise, "As thy day, so shall thy strength be;" and He in whom is yea, and in Him Amen, has been faithful in that He promised, so that we have a good hope through our Lord Jesus Christ, who has delivered us out of six troubles, that the seventh also shall not come nigh unto us. Take, therefore, good courage. Let faithful prayers ascend to the throne of grace; trust firmly that God in His own good time will answer our mutual supplications; and then hope assuredly that we shall come home (here the ink was obliterated) . . . and the story of our captivity, which tended to bestow upon us more certainly that liberty with which the truth makes us free. We shall then together raise up our Ebenezer, saying, "Hitherto the Lord has helped us," and praise Him for His wonderful dealings with the children of men.

I only add a few things which concern more especially Mrs. R. and myself, as Mr. Stern has written all concerning himself to the time of my seizure and our imprisonment together. From that period our lot was one, so that I can safely refer you to his letter. After the imprisonment of Mr. Stern I was in continual fear lest some thing untoward should happen to me, because I gave to him some letters to forward, one a missionary report to the Society, also to several friends delineations of the character and prospects of our work, to interest them in the same; and one was descriptive of our journey from the coast to the interior, and a six months' residence in this country, to which some personal remarks were added; these were among his seized papers. Our anxiety was only too soon verified by the event. We were taken prisoners on the 5th of November, 1863. Our animals, grain (stored up for the next six months), clothes, books, medicine, money; in fact, all we possessed was seized, and

we were for the next three days subjected to a series of insults, inconveniences, and wants in our house, and our servants were compelled to grind and bake day and night. In spite of this we were nearly starving for lack of bread. Some time after this event the personal effects of Mrs. R. were returned, but only to be re-taken subsequently and finally; and she and our child were left entirely destitute of clothing. When we arrived at Gondar, I was chained hand and feet, and put in a separate tent from that of Mrs. R. Both were filled with soldiers to excess. Mrs. R. was actually obliged to beg and cry to have permission for two female servants to sleep by her side. On the Friday following my fetters were removed, and I joyfully anticipated entire release; but, imagine my surprise and disappointment when, instead of that, I was brought before a gorgeous assembled multitude to be judged (*vide* Mr. Stern's letter). Mr. Stern and myself were both condemned to death according to the dictates of the *Tacle Negasta*, a book firmly believed by the Abyssinians to be of Divine origin; and although I repeatedly begged for mercy during the examinations, I only received the answer to reply to the questions put to me. We both made one more attempt to be heard, Mr. S. in Arabic, and myself in Amharic; but were simply told, "Bucksa" (to-morrow). During the trial two different soldiers, holding my chains, fell down at my side, and were carried off like corpses. We were now confined to the same tent, and hand and feet irons were put on in such a manner that we could not stand upright. My fetters were of a specially cruel construction. Usually the manacles are separated by two or three links of chain; mine, however, were keeping my feet within one-eighth of an inch closely together; and when I desired to move I was obliged to crawl upon both hands and feet. These are designated "slave-irons." I omit the intervening time that elapsed until the chaining of the Consul and the other Europeans. Mr. Stern's and my condition were a little ameliorated before that proceeding; but what Mrs. Flad, Mrs. R., and the poor children suffered in Gondar during the 3rd of January, 1864, and the two following days, baffles description. They were maltreated, received the most abusive language, and were deprived of food. In their extremity Mrs. R. opened the Bible at random, and her eyes fell upon the composing words of Joseph to his brethren—"Fear not; I will nourish you and your little ones." God did bless the supply of Mrs. R.'s nourishment, so that she kept the two poor babes, ours and Mrs. Flad's, for three days from famishing. They were, however, soon brought to the camp, and at the end of January permitted to visit us. O, my God! what a meeting this of mine with my poor wife and child, after two months' separation, under such trying circumstances! I pass over the liberation of the German missionaries, a painful illness and operation of Mrs. R., and a dangerous fever of the

child, and come to Sunday, February 29th. On that day the king asked something of Mr. Stern in reference to the Bible which I happened to answer, and being thus informed he gave immediate orders for the opening of my chains. I was indulged also to occupy the same tent with Mrs. R. within a few yards of the European prisoners, and thank God, we both say, we were never since separated. Thus we remained until that fearful evening the 12th of May, only alluded to by Mr. S., when we were tortured. Mrs. R. hearing our groans and cries rushed out of her tent towards us, and with the baby in her arms (who was then only ten months old), was beaten, knocked down, trod upon, and dragged back to the tent senseless. The marks of this treatment were visible after many days. That evening the poor child relapsed, and remained weak and sickly for many months. When Mrs. R. revived, she lamented and agonised over the supposed death of myself and Mr. S. I was at last conducted back to her, lacerated, and with the distorted features of a madman. The same tragedy was re-performed the following evening upon three of us (Captain Cameron was the third), and Mrs. R.'s sad pleasure consisted afterwards in healing our impotent arms. (The torture seems to have been the tying of ropes round the missionaries' arms so tight that the blood oozed out at the finger ends.) I was again chained, and remain so ever since. We passed the incessant rains of a tropical winter in an old torn tent, experienced many disappointed hopes, were dragged two and two, chained together, across the country on mules, every moment in danger of pulling one another off our animals and breaking one's neck; and when arriving here were huddled together with about 200 persons of various ranks, ages, and sexes, with real or supposed crimes attached to them, and variously chained, and stuffed in a place about sixty feet in diameter. Mrs. R. is not, nor ever was, tied, although she is considered as a prisoner. To sum up the whole—we have been in perils of the sword, in perils on the road, in perils of the climate, in perils of the pestilence (the small-pox carrying off thousands in our immediate neighbourhood), in weariness and painfulness, in watching often. Mr. S. and myself in hunger and thirst, in cold and nakedness. We came here to preach the Gospel, but God taught us practical lessons out of it. We came to be active missionaries, but He made us suffering ones, and we believe His assurance, that as we have suffered with Him, we shall also reign with Him. Many dangers but frequent deliverances, many trials but sufficient strength, many fears but abundant support, many sorrows but strong consolations from above, many wants but gracious supplies, and many an instant reply to fervent prayers, "When thou passest through the waters, &c." We have indeed experienced the believer's portion in an eminent and extraordinary degree. "No exemption from but great help under afflictions. No overflowings. No scaldings!"

Why, then, should we despair for the future? "The wrath of man shall praise thee, O God, the remainder of his wrath thou wilt restrain." Our covenant God will bring us back to you, restore to us our Christian privileges in a Christian country, and our lost liberty. And though He tarry long, yet will I wait for His time! Hitherto conciliatory letters and peaceable measures have failed to produce the desired effect; meanwhile, Farewell. We and our little one are quite well. We send our love to you and all Christian friends. Mrs. R. adds a few lines herself. The grace of the Lord Jesus Christ be with you all.

(Signed) A. ROSENTHAL.

MAGDALA AMBA, end of April, 1865.

The Niger.

THE Rev. J. C. Taylor, a native missionary of the Church Mission at Onitsha, on the Niger, gives a dark view of the state of society, but a cheering account of the progress of the Mission:—

"Every man in Onitsha is left to act as he pleases: there is nothing but disorder and confusion reigning in full force. The principle of justice, morality, and equity, is entirely unknown within its bosom. Hence arises every vicious habit, destructive to property and life. The late Mr. Johnson, of Sierra Leone, in 1823, described the condition of the Ibo people in his charge at Regent as miserable and pitiable, their apathy towards things which concerned intimately their temporal and spiritual state being marvellous. He said that they were continually biting and devouring each other, every man against his brother, and against his neighbour: they were infested with robbers and murderers, &c. Protected as he then was under the British flag, he yet complained of them. What, then, of coming to sojourn in the Ibos' own land, and meeting them there in their raw state, wild, untractable, lawless, unsocial to each other?"

"Slavery is carried on here to a fearful extent, to satisfy cupidity, or that the slaves may be exported across the Niger for two ends, viz., manual labour, or for funeral sacrifice. I have seen canoes from the upper part of the river brought down to Onitsha with slaves of both sexes, varying from the age of one to twenty or thirty years. The boys are purchased with salt, &c., and are trained by the Abo people as pulla-boys. Since my return to my station, oftentimes my heart has ached to see a canoe-load of human beings down at the landing-place. During the years 1862 and 1864 not fewer than 100 of these wretched creatures landed here, and were sold and bought for the purposes above-mentioned. The wealthy purchase them, and keep them either for their own funeral rites, or for those of their deceased relatives. Others are purchased, and bartered again from hand to hand, until they unfortunately meet with their fate. One sad morning a member of my church came up to me with tears in his eyes, telling me that

a chief was trying to purchase two little girls from a canoe which had just landed here, to offer as sacrifice to his deceased son. She earnestly begged me to rescue them from such an atrocious deed. Having had a special fund entrusted to me by a friend of Africa, to be solely used for any good cause, I thought it proper to come forward and manifest to the people, that to save persons from death is of vital importance. Delay is dangerous, and so it was in this case. I sent the woman to go and fetch the girls to me. She had scarcely reached the mart when a chief had purchased one of them, and she met the other just at the fingers of another, counting her cost. She, without haggling, paid off her price, and brought her to me. Oh what a sight to behold! She was an object of real pity, shivering with cold, in perfect nudity, and emaciated through hunger. She is about seven years of age. Her price was 62,400 cowries, equal to 3*l.* 18*s.* at 15*d.* a thousand. She is now among the living, and placed in school under the fostering care of the "Coral Fund," a valuable auxiliary to Missionary exertion in foreign lands, and has been baptized by the name of Amelia Westcott. The other was sacrificed at the grave of a deceased son, and thus ushered into the presence of her Creator by the hand of violence.

"I will venture to show another circumstance of similar occurrence. A little boy, just weaned from his dear mother, was taken across the Niger to Asaba, for this cruel and barbarous ceremony. A member of my church reported the same in my absence from the station. Mr. George told me of it when I returned home. He was conveyed over to Asaba to meet his fate. But the good hand of an overruling Providence had watched and sustained him: no market was offered for him. After several weeks had elapsed, he was brought back, and the man that brought him happened to come into the compound. The boy was in a dying state, and unable to stand on his little legs. Mr. George, moved with pity for the poor wretched child, redeemed him, and he has been since baptized by the name of Isaac Thomas George. No one knows where his mother lives. He is about two years of age.

"Another case is that of a Hausa man who had twice escaped a similar death; he begged me to redeem him while his master is still in existence, as he has a strong desire to embrace Christianity, and enjoy liberty. I redeemed him, with the consent of his master, and now he is in the compound, usefully employed as a watchman, and in the cotton establishment. By this means he will work to refund the money laid out on his behalf, so that I might not be a loser. Out of this fund, 140,400 cowries were paid for his ransom, equal to 8*l.* 15*s.* 6*d.*

"Another painful point is the cold-blooded murder of infants. The child, snatched from the side of its mother when asleep, is pounded in a mortar to provide charms, and enable the perpetrator to become a great medicine-man.

"If the above paragraph is deplorable, listen to one tale more, which is very appalling in its nature. It has often been said that the Ibos abhor twins: they are not allowed to live and breathe in the common atmosphere of mankind. Not less than four women had given birth to twins. These helpless infants were borne away to the repository grove, awaiting their doom. Their shrill cries were heard at intervals when they were thrown away. To make a finishing work at once, a man, devoid of feeling, proceeded with a forked stick in his hands, and, placing the same in their little throats, stopped their breath, and death ensued. Infanticide is a common practice in this country.

"Another degrading feature which mars the social condition of the country is the laxity of morals in its lowest ebb—engendering strife, and ending in interminable hatred and bloodshed.

South Africa.

THE following letter from the Bishop of Capetown gives an account of one of his pastoral visitations:—

"We started on 23rd of March, and rode about twenty-three miles through the sand-hills to Eerste Rivière, where we breakfasted, and examined the mission-school under Mr. Hewitt, which is doing very well. We then rode on to Somerset, where we had service in the evening, during which I held a confirmation. Next morning we rode to Stellenbosh, where I preached and confirmed. On the 25th we went on to the Paarl. Here I held three services, one in the Lower Paarl, and confirmed about twenty-two, chiefly from Mr. Curlewis's mission congregation.

"Next morning we went over to Drakenstein to meet the coloured people, and arrange with them about the erection of a school-chapel. I am to give doors, and windows, and flooring, and a little money. They have made the bricks, and are to begin to build at once. Next day I examined Mr. Curlewis's school, in which I found about ninety children, and rode on to Wellington, where I examined Mr. Patteson's school, and confirmed and preached in the evening.

"We rode over the fine pass called Bain's Kloof next morning before breakfast, to Darling Bridge, where, the weather being very warm, we rested till three o'clock, and then proceeded under a broiling sun to Ceres. At the foot of Mitchell's Pass a party of parishioners met us. We did not get in till after dark. At eight o'clock next morning we were in the saddle again, accompanied by Mr. Jefferey, the clergyman of the place, one of the churchwardens, and a Mr. Grosse, a German, who has for the past year been working amongst the coloured people in the cold Bokkeveld, supporting himself, or supported by them. My object was to examine the field of his labours, and determine whether I could take up mission-work in it; and if so, whether I could employ him.

"At the foot of the Kadow Pass we reached a village of coloured people, where we have established a school. I found about thirty children in it, very well taught by a trained coloured schoolmaster, who also holds service for them on the Sunday, the clergyman coming over one evening in the week for service. We made arrangements to meet the people on our return, and rode on about three hours more to a Dutch farm, where we were met by Mr. B——'s cart, and driven on to his house, between forty and fifty miles from Ceres. During the day I had much conversation with Mr. Grosse, of whom I hear a good account, and almost made up my mind to employ him. Next day I had intended to ride over the mountains into some rough valleys still belonging to Government, in which I was informed several hundred Hottentots had for many years been squatting, but out of one of which they just been ordered to be removed. About twenty, however, of these people, hearing that I was in the neighbourhood, came in the morning to Mr. B——'s house to see me, and to request that I would purchase a piece of land whereon to locate them. We spent so much time in discussion that it was too late to go over the mountain. We rode up, however, to the habitation of one of these squatters, who had been ordered to remove. The man was out, but the poor woman, who was sitting at the door of her straw hut, was vehement and even passionate in expressing her sorrow and indignation at being driven from her home. Many, I am told, are in this state, and are determined to go to Capetown to see the Governor, and ask where they are to go to. The census of this population has just been taken. I find that the white population is about 500, the coloured 800. Of these latter 500 are squatters, of whom several families are living in dens and caves in the rocks. I pity these people greatly. I am told there is scarce one of them a Christian. No man ever cared for their souls till Mr. Grosse went amongst them. He has now spent all his savings—15*l*. Before I left the spot I came to the conclusion to employ him at a salary of 60*l*. The people have just built him a little store-room for a house, but he has neither bed, nor table, nor chair. He opened school on April 1st, and is to hold services at the separate places.

"I also promised to endeavour to buy a piece of

Government land whereon to locate these poor people, and on my return home to ask permission of the Governor for them to settle upon it at once, as they have at present no home. I find that the farmers, Dutch as well as English, are anxious that a village should be formed, and I am strongly urged to buy a small farm belonging to a Dutchman, the whole of which can be brought under water, and cultivated as garden ground. If I should do so, I know not how I shall pay for it. It probably will cost 400*l*. It is said that a hundred families can be located upon it. There is a house which will do for the missionary, and an outbuilding which may be turned into a school-chapel. From this part of the country north of the Orange River there is a very large native population utterly uncared for. In certain spots the excellent missionaries of the Rhenish Society are doing a great deal; and I have heard of other men, connected with no religious body, labouring amongst these neglected races, and maintained by them; but the greater number of them are wholly uncared for.

"On my return, about forty of the people of the native village of Prince Albert came out to meet and welcome me with songs, and we arranged for the erection of a school-chapel. I promised doors and windows, and a little help in money, with 5*l*. to buy a site. They are to do the rest.

"I spent the following Sunday and Monday at Ceres. The stone school-chapel has been built since my last visitation. There is service every Sunday morning and evening in English, and in the afternoon in Dutch. I preached morning and evening, and confirmed thirty-five, nearly all coloured, in the afternoon: communicants, twenty-two. Some of these came sixty miles, and remained a week in the village to be prepared for confirmation. One of them brought 10*s*. 10*d*. as his quarterly payment for the support of the minister, and 5*s*. for the flooring of the school-chapel. About 200 persons, chiefly coloured, were present at each service. Next morning I examined the schools (about eighty present), and found them in good order. Had some business afterwards, and visited the night-school in the evening. Next morning we started on our return. We reached home on the evening of the 6th, and, thank God, found all well."



NEW BOOKS

BEARING ON

CHRISTIAN WORK.

DEAN ALFORD pursues the adaptation of his Greek Testament for English Readers, as far as the Epistle to Philemon.* The Introductions are simply cleared of all matters interesting only to scholars. The same process is carried out in the notes, where it is tantamount to a revision of his Commentary. All purely philological discussion is omitted; but in most cases the illustrations, both from classical and German sources, are preserved and translated. It may be doubted, if there are English readers, where Greek scholars, who will care for so thorough and critical an investigation of the text, whether it would not have been worth while to have rewritten the Commentary throughout; to have supposed an entirely new audience, and addressed them on their own ground. Something less full, less learned, and less meant for students, would have met a large want. One of the ripest of German exegetical scholars, he has it in his mind to write his Commentaries for Englishmen, rather than have them literally translated; to appeal to English thought and English religious life as frankly as he is in the habit of appealing to German criticism and learning; and if Dean Alford had carried out a similar intention with his own work he would no doubt have had a wider reward. As it is, his adaptation must be taken as a gratifying proof of the rapid growth of interest in Biblical questions, an intelligent lay interest that will be of great help and encouragement to English exegesis, and a great check upon slovenly and erratic teaching in the Church. In these volumes, at least, English readers possess our latest and richest Commentary on the New Testament, with the advantage, in this second volume, of a revised translation, admirably printed, beside the authorised version, and which will repay comparison with that other revision in which Dean Alford engaged some years ago.

The reprint of Charnock has reached the fourth volume, which is occupied with fifteen discourses. Hardy on the first Epistle of John is the last of Mr. Nichol's reprints of the Puritan Commentaries.†

Hardy's life was uneventful, and is briefly related in Mr. Smith's brief preface. His work is a fragment, reaching only so far as the end of the second chapter; but, as he says himself, of the five rooms, or chapters, into which the godly fabric of the Epistles is divided, "the second is the most spacious and specious: the more often thou lookest into it, the better thou wilt like it." Like most of the commentaries of the time, it is arranged in a series of sermons, fifty-nine in number.

The Tract Society have issued another admirable volume of *The Wisdom of our Fathers*.* Fuller succeeds to Leighton and Bacon; no unworthy companion for either. His wit and point shine as fair as Leighton's heavenliness, and Bacon's profound common sense. The extracts are made from his most popular but slightest works, the *Good Thoughts in Bad and Worse Times*, and the *Holy and Profane State*. They are the most suitable to such a series, though one regrets, in any selection from Fuller, how much must be omitted: and, as an unexceptionable reprint of these *Thoughts* was recently published in Liverpool, it might have been worth while choosing from less accessible sources.

Reproduction and selection are tried with the theology of the past: but even the thinker of the present must submit to compilation.† Too busy for patient reading, yet too eager for knowledge not to read, the age demands condensation, abridgment, essences of thought. Our Bacons, Fullers, and Leightons must be served up compressed, like preserved meat. Even Ruskin, Carlyle, and Whateley are cut into selections before they die. Yet it is evidence of more than haste: of a culture more widely diffused: of readers able to appreciate but not to buy. These compilations and selections will serve a wholesome end if they spread the knowledge of our nobler minds into classes where they little dreamt of penetrating, or if they help men of little leisure to form true conceptions of our literature and its drift. If much may be said against this haste of men to be the richer by other men's

* *The New Testament for English Readers*. By HENRY ALFORD, D.D., Dean of Canterbury. Vol. II. Part I. *The Epistles of St. Paul*. London: Rivington. 1865.

† *The Works of Stephen Charnock*, B.D. Vol. IV. *The First General Epistle of St. John the Apostle, unfolded and applied*. By NATHANIEL HARDY, D.D. Edinburgh: Nichol. 1865.

* *Selections from the Writings of Thomas Fuller. With a Memoir*. London: The Religious Tract Society. 1865.

† *Outlines of Theology*. By ALEXANDER VINET. *Outlines of Philosophy and Literature*. By ALEXANDER VINET. London: Strahan. 1865.

thoughts, much may be said for it. It is better than railway novels and doubtful magazines; better to read the loose but stray thoughts of a thinker, than not to read at all; happy sometimes for a student in this era of internationality and universal information to find his work more ready to his hand. M. Astie has dealt fairly with Vinet. Most of what Vinet said has come to us in a fragmentary way. These books are not more fragmentary than the rest: they are less. We have M. Astie's conceptions of what Vinet meant by his system; but they are not unerring conceptions. If he has pieced together broken thoughts, he has done it with a skill that claims our indulgence and gratitude. The best thoughts of our Christian philosophy are set out in a clear and intelligible form. They will be found at least good enough to draw men back to them with ever-growing sym-

pathy and respect. The arrangement of each volume is excellent. You have both a readable and extremely suggestive book. It is the fashion now to depreciate Vinet in some quarters; and we welcome these *Outlines* as a tribute to his real power and genius. Fragmentary as they are, if they fell into the hands of a thoughtful man he would find in them a singular charm and influence. And when our young men are reading Renan and Strauss, and indulging in Buckle and Parker, it would be worth their while to see what may be said on the other side; and they cannot come into contact with a healthier, fresher mind than Vinet's. Neither translation nor arrangement needs the publisher's graceful apology: and in printing and appearance these two volumes are everything that could be wished.



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